

ΜΕΤΑΛΛΕΙΑ ΘΕΟΥ

Gods great

DEMONSTRATIONS

AND

DEMANDS

OF

Iustice, Mercy and Humility,

Set forth in a

SERMON

PREACHED

Before the Honourable House of Commons,  
at their Solemn Fast, before their first  
sitting, April 30. 1660.

By JOHN GAUDEN, D. D.

Prov. 21.3. *To do Justice and Judgement is more acceptable to the  
Lord than sacrifice.*

Ὁυδὲν ἁγιώτερον ἐστὶν ἢ τὸ δίκαιον. Clem. Alex.

Apud nos quo religiosior quisq; eo iustior. Minuts, Fel. de Christ.

L O N D O N,

Printed by J. Best, for Andrew Crook, at the Green-Dragon  
in St. Pauls Church-yard 1660.



WILLIAM A. GORDON

God-father

AND

DEMAND

OF

Justice, Mercy and Truth

218-M-ON

THE

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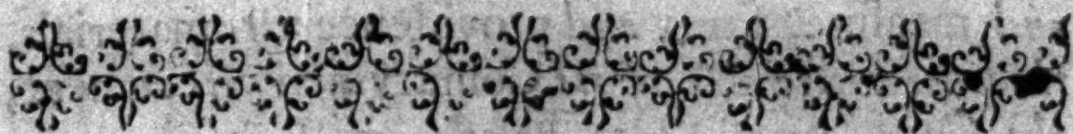
JOHN GORDON

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TO THE  
Honorable the Speaker, and other  
Members of the House of  
COMMONS,

**N**o sooner had I done my duty to Gods commands and yours (Honorable and worthy) but (blessed be God) you presently applied to do your duty to God, the King and your Country with such Justice, Mercy and Humility, that you have by an astonishing joy revived the sunk spirits of all just, merciful, and humble men in these three Kingdoms, who had for many years been sorely depressed and almost despaired under the importune injuries of some insolent and proud Masters; who with Cesar or Pompey were impatient of any superior or equal; yea with Lucifer and Antichrist they exalted themselves above all that were called God in the British Honour and Authority; advancing their unjust and merciless ambition so high, that at last it fell, not by force so much, as its own weight, and that just confusion which God brought upon those Babel-builders; whose foolish building had indeed many pinacles of fanatick opinions and projects daily starting up, yet but one great Tower or Mole, whose moorish or sandy foundation was tumult and violence; its line  
and



## The Epistle Dedicatory.

*and measure, fancy and providence ; its materials, the lives and estates of its Countrymen ; its cement, the blood both of Kings, Priests, and People.*

§. *The gracious and glorious God, who alone doth wonders, hath by the Justice, Mercy and Humility of the two Houses of Parliament (added to the most renowned Generals humble valour, and loyal courage ) soon made Nehustan of those brazen Serpents and Idols which were made up of subtilty and hypocrisie, violence and impudence.*

7. *In a few days (even before I could print what I had preached ) we have lived to see that holy Motto under the Kings Arms made good ; Exurgat Deus, dissipentur inimici : Let God arise and his enemies shall be scattered, Psal. 68.1. The royal ( Dieu & mon Droit ) God and my right, hath like Moses his Serpent devoured the Serpents and rods of those Magicians , who usurped all things, yet nothing more falsely and unjustly than that Inscription Deus nobiscum, God with us ; when indeed they had neither his Word, nor the Laws of the land with them : with the like vain and arrogant ostentation did Dionysius boast of the gods good will and approbation, when after his sacrilegious pillaging one of their Temples, he had a very fair gale of wind to carry him and his booty home by sea.*

§. *Certainly, nothing is more remote from Gods gracious presence, and the power of godliness than that brutal power, and inordinate might, which is carried on with penal prosperities and successes, but without any right, as to Law and Justice, which are the only rules and boundaries of good conscience, also the soul and life of all righteous Government;*

*void*



## The Epistle Dedicatory,

*void of which the other is but (cadaverosa potentia) a putrid carcase of prevalent usurpation, which stinks in the Nostrils of God and all good men.*

*§. But You even You are those True Worthies who by your just, loyal and humble agnition of, and submission to the Kings lawful Authority, have made Mercy and truth meet together, yea righteousness and peace kiss each other: You have fulfilled in the affirmative that old and ambiguous verse (which I remember to have heard many years before our sad troubles) which ends with Nullus; In which Negative the time-serving Astrologasters and others strongly fancied, they found a fatal period of the British Monarchy, at least of the Stuartian royal family, O how must it make those Diviners mad, to see (what I long ago hoped would be the meaning of it) that King who was made and esteemed as Nullus, (a persecuted, expelled, and as much as lay in humane malice, a nullified King) to see him reign as surely and gloriously as any of those royal Predecessors did, who under the emblems of other words made up that strange verse.*

*§. To which so benign an interpretation and event, there wanted not some providential omens and signatures; as first that star which appeared a little after noon on the day of the Kings birth, of which there were many eye-witnesses in London and Westminster, Next were those meddals of silver which were then coined, with this Inscription, Hactenus Anglorum nulli, to denote that Prince to be the Nonsuch, who alone had the glory to be born Heir apparent to these three British Kingdoms; Nor was his signal preservation after Worster-fight a small pledge of Gods special*

May 10.  
A<sup>mo</sup> 630.



## The Epistle Dedicatory.

protection, whose usual methods are to build up to an unwonted height and conspicuity of glory, there where he lays the deepest foundation of earthly affliction.

§. I confess I cannot sufficiently (with you and all good men) admire the wonderful revolutions and intricate ridles of Gods providence; punishing us justly for our sins, yet relieving us mercifully from our sufferings: We are yet in extacies of joy and wonder, as those that dream; hardly believing the strange undeserved and unexpected dispensations of God toward us; in which he hath made that precious stone which some builders refused, to become the corner, the capital, and crown stone of the building; the only center and stability of that Arch, in which the loyalty and love, the joy and hopes of all good Subjects, and true English-Protestants do meet and fix.

May you go on prosperously and unanimously under the Banner of the most high God to compleat your religious, loyal, just and valiant Counsels; not only to establish his Majesties Throne, and our civil rights in Truth, Mercy, and Peace; but also to cleanse and repair the Temple, the Church and house of the living God, whose miserable dilapidations, and sordid ruines in doctrine, devotion, discipline, order and government are such, that you cannot but pity to see all things sacred covered with dust; and the Ministry of the Church both Bishops and Presbyters almost buried with the rubbish of factions, confusions, dissentions and despiciencies.

I confess this Church-work ought (as the Kingdom of God,) to be first in every good Christians intenti-



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on, (as no doubt it was and is in yours) But you are not to be blamed, by any unseasonable severitie, if, as to point of execution, you first applied your selves, in the present distress of our times and affaires, to settle and secure as to the main, those things which belonged to your civil rights, and National peace. The exigents or extremitities of which, not bearing any delays, do sufficiently justifie your indeavors, to preserve the ship of the State, in which the Church is imbarqued, which being almost Ship-wrackt and sincking, it had been a very preposterous zeal, to have left the vessel to have contended with the Rocks and Sands, by a superdevout diligence to save the lading, or goods in it; Alas we had been much to seek for a reformed Church, in a ruined State.

Your discreet and orderly diligence took the right method, in making way for religion, by civil justice; nor need you fear the dictates, frownes and censures of any Anarchusses, whose piety like Jacobs might hope to have supplanted this just necessary and honest policy, of restoring our civil laws, and royal authority, by which our Religion, as Cristian and reformed, was best established.

6. The settling or reforming of religion; in all its duties and devotions, discipline and decencies, together with its order, and Government, is a work which requires not only time, but that leisure which is attended with a calme and steady posture of civil affaires: Men cannot build Gods Temple till they have first washed their hands and purged the land of innocent blood. No prudent piety can think such a storme as we were in, was a meet season for Church reformation;



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tion ; It would only fit those who might hope to fish best for their parties & opinions, in troubled waters, knowing their projects and models to be less consistent with the true interests and pristine welfare of this Church and State ; doubtless they must have made strange work of Church and reformation, before ever they had owned, and restored the Master-builder, the King, who is supream Governour of it under Christ, as to all extern order and Authority. We hope and pray, that God will shortly give both his Majesty, his Parliaments and his loyall people, such rest on every side, as may be most apt for those sacred and serious concernments of the Church and true Religion, which require first Justice, as to the rights of Christ and his Church, both Bishops, Presbyters and People ; Secondly they require mercy, as to that remission, moderation and condescension, in things not necessary, to the being and well being of religion, which either tender consciences, or weak, but humble and harmless Christians do require, yea and expect, agreeable to Christs care of his little ones, and the Apostles regard to weak brethren, yea and the Kings gracious expressions touching his regard to such, that they may not be needlessly offended, superciliously despised, or rigorously oppressed, in matters that are neither of faith nor morality.

§. Lastly, Religious composures require an unfeigned humility, and self denying, as the proper rule and measure, and of all Church-work, that nothing may swell out, beyond the plumline of verity and charity, order and decency, use and edification, either in the substances, or circumstances of Religion, nor yet in the controversies of it.

§. In



## The Epistle Dedicatory.

*§. In all which blessed counsels and endeavours, there will be need and use of the assistance of the best heads, the honestest hearts; and the softest hands which the Church of England affords; not only in the Nobility and Gentry, the Lords and Commons, but also among the Clergy, who are no doubt the Angels or Intelligences most proper, for those motions and that sphere of Religion.*

*But we hope by the good hand of our good God, upon his Majesty and your loyal counsels, for the best of blessings, a wise constitution, and well ordered administration of religion, both as Christian and reformed, which will be the greatest glory and stability of all estates. As you have given to Cesar the things that are Cesars, so no doubt you will be ready to give to God the things that are Gods: In which just and humble retributions, you will both shew mercy to many thousands of souls, and obtain mercies for your own; for which ends as you have the prayers and thanks of all worthy persons, so you shall never want mine, whose freedome in speaking and writing I presume your sound minds can bear, as abhorring to keep your Ministers like Parots in a cage, as at no great charge, so only for the pleasure to hear them speak; Your honor is, that you hear and know, and do the will of God; in which that you may enjoy his eternal rewards, is the Prayer of*

Your humble servant  
in Christ,

May 12.  
1660.

I. GAUDE.N.





Books written by Dr. Gauden, and  
sold by Andrew Crook, at the green Dragon  
in St. Pauls Church-yard.

1. **H**ieraspistes, A Defence for the Ministry and Ministers of the Church of England.

2. Three Sermons preached on publick occasions.

3. *Funerals made Cordials*, in a Sermon preached at the Interment of the Corps of Robert Rich, Heir apparent to the Earldom of Warwick.

4. A sermon preached at the Funeral of Dr. Ralph Brounrig Bishop of Excester (Decemb. 17. 1659.) with an account of his Life and Death,

5. A *Petitionary Remonstrance* in the behalf of many thousand Ministers and Scholars.

*Kαὶ ὅτι* : *five Medicastris*. Slight healers of publique hurts, set forth in a Sermon Preached in St. Pauls Church, London, before the right honorable Lord Mayor, Lord General, Aldermen, Common-Council, & Companies of the honorable City of London, Febr. 28. 1659. being a day of Solemn thanksgiving unto God, for restoring the Secluded Members of Parliament to the house of Commons, (And for preserving the City) as a Door of Hope thereby opened to the fulness and freedom of future Parliaments: The most probable means under God for healing the Hurts, and recovering the health of these three Brittish Kingdoms.







## *Magna Dei postulata.*

Gods great Demonstrations and Demands.

Set forth in

A Sermon preached at a Solemn Fast

April 30. 1660. before the Honorable House  
of Commons, Upon

MICAH 6. 8.

*He hath shewed thee, O man, what  
is good; and what doth the Lord  
require of thee, but to do Iustice, to  
love Mercy, and to walk humbly  
with thy God?*



Am not so ignorant of my *infirmi-*  
*ties*, (Right Honorable and Be-  
loved) as to have adventured on  
so great a *province*, before so  
*noble an Assembly*, in such an im-  
portant time, and on so short  
warning; if my obedience to Gods  
call in your commands had not swayed more with  
me than any confidence of my own *sufficiency*;  
whose greatest *ambition* is to walk *humbly with my*  
*God* in the *amplest services* I were able to do for his  
*glory*, his *Churches peace*, and my *Countrys welfare*.

B

6. I

Preface.



## Gods great Demonstrations and Demands.

The great and  
publique im-  
portance of  
this Parlia-  
ment,

§. I well understand the great importance of this *Parliamentary Convention* as to the peace and settling of this *Church and State*; all things sacred and civil are imbarqued in your counsels, and adventured on your *Justice and Mercy*, your *piety and Humility*, your *Equanimity and Moderation*. You, under God, are the *Ark* in which the weather-beaten and scattered remains of our *Religion, Laws, Estates, Liberties, Peace, Honors and Lives* are deposited; so much of them as hath escaped the *tedious tempest* and the *terrible deluge* of our *sad troubles and confusions* these last score of years; in which the *windows of heaven* (the just wrath of God) and the *fountains of the great deep* (the lusts and passions of mens evil hearts) have met together to punish our sins.

§. You are looked upon as *Noah and his family*, (*semen novi orbis*) a seed and nursery of true *Christian Protestants*, of *right English Gentlemen*, in which there may yet be a blessing; you (with the other *Right Honorable House of Peers*) are the hoped *Repairers* of the vaste breaches made upon our *Laws*, and the *Restorers* of our *Reformed Religion*, so miserably deformed, defamed and almost quite desolated, as to any beauty, order, and anity.

§. You are the *center* in which all our secular Votes and hopes do meet; or rather you are the *circumference, orbe and circle*, in which they are all contained, that you may draw them all to their right point, and proper center, of fixed duty to God and Man: You are the *answer* of many prayers and tears; God forbid you should miscarry: yea,

as



## Gods great Demonstrations and Demands.

3

as St. *Ambrose* said to *Monica* of her Son St. *Austin* (while he was yet debauched in both *morals* and *intellectuals*, in opinion and practice) I am not a little confident you will not miscarry; nay I am sure you cannot miscarry if you steer your counsels and actions by the compass of this Text, *Doing Justice, loving Mercy, and walking humbly with your God.* *Pride, cruelty and Injustice* have been and will be our undoing.

6. It will be your wisdom to look to this censure or benign constellation; in which *Law* and *Gospel*, *Justice* and *Mercy* are joyned with *humility*; in these, your inward peace of conscience no less than your outward comforts, together with your honor and all our safeties are conjoyned. Beware you mistake not blazing meteors of partial and fanatick interests, for the fixed stars of our firmament, our fundamental laws, and publique welfare, lest the hand of God break out against you, as it hath done against others, and cut you off by a further *abscission*, as parts of desperate and incurable distempers, which are to be smitten no more by the fruitless stroaks and superfluous severities of a chastising Father, or an healing and searching Chyrurgeon, but with the wounds of such enemies, and cruel ones, as seek to cut us off from being a Reformed Church, and a Renowned Nation under heaven.

I lately in a great (*synode*) and publick Assembly set forth the hurts and slight healings of the Daughter of my people, by a faithful scrutiny, and just severity, with which all honest hearts were affected: I now bring a vial of Balm from Gilead



## Gods great Demonstrations and Demands.

very precious and soveraign, wherewith to present you, who are by a *miraculous Providence*, and the *wise conduct of a modern Heroe*, called by God, and chosen by men to be our *Physitians*: Not that I *am to teach Senators wisdom*; but I know you will not disdain to *learn of God*; for from the *tree of life*, his holy Word, together with the *tree of knowledge of good and evill*, (your own experience) this *divine balsom* is distilled;

1. There is a *Justice of expiation*, to break off our sins by *repentance*, which is *Debitum Deo & animæ*, a debt to God and our souls.

2. A *Justice of compensation*, by meet repairing our *publique injuries*; which is *Debitum hominibus*, a debt due to all good men.

3. A *Justice of Vindication*, to confirm our laws by inflicting such just *penalties* and restraints as some mens *insolencies* have deserved, which is *debitum impiis*, a debt you owe to wicked men, yea to all men, that they may hear and fear, and do no more *presumptuously*.

Secondly, Yet lest we should be terrified with the name of *Justice* only (which no men have more cause to dread, than those who once cried *loudest Justice, Justice*) there is the *allay of Mercy*, as to all such *moderation, compassion* and *tenderneß*, by way of *pardon, indemnity* and *oblivion*, in order to close and compose our breaches (for *præstat motos componere fluctus*) as may not only best suit with your pitty and compassion to the *publique*, but most become the *humanity of Countymen*, and the *charity of Christians* to each other, without any reproach to the *justice, piety* and *honor of the Nation*.

Thirdly,



## Gods great Demonstrations and Demands.

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Thirdly, There is added the root and crown of all *vertues* and *graces*, *Humility*; which makes you surest of Gods *acceptation* and *benediction*; as to all your counsels and actions, your fastings and prayers, your sacred and civil endeavors: For *Humility* is the salt which must be mingled with every *sacrifice*, a sweet *perfume* that must attend every *Oblation*; being the glory of all humane and *divine* *perfections*, the security of *Justice*, and sanctuary of *Mercy*; for from *pride*, and *inordinate valuing* of mens selves, come all those ambitious discontents and contentions, for getting more than men have, or indeed deserve, of *estate* and *power*; hence they are betrayed to all those cruelties and confusions, which we have not only read and heard, but to our cost both seen and felt in *humane affairs*, and never more than in those of our own Country.

6. If you intend to *walk with God*, and hope that God should go along with you; you must not only (*vos totos subigere, sed & in nihilum redigere*, as Calvin on the place) *deny*, but so far utterly *renounce* and annihilate your selves, as not to trust in or to seek your selves, but the *living God*; the less you lean to your own understandings, and the more you attend (*τὸ Θεῷ ἀναχωμεῖσθαι*) the divine dictates of *Justice*, *Mercy*, and *Humility* (without Pharisaick *boastings*, popular *complyings*, and Popish *presumptions*) the more blessed you will be of God, and the greater blessing to your Country. Prov. 23. 4.

The Lord will be with you while you follow him in these holy ways of *Justice*, *Mercy* and *humility*; but if you pursue *lying vanities*, you will forsake and 2 Chron. 31. 2.  
forfeit



## Gods great Demonstrations and Demands.

forfeit your *own and all our mercies*; if you attend *passionate and partial interests*, *unjust and cruel counsels*; if your hearts (as *Pharaohs*) be *lifted up* against God, and above your brethren, you also will be intangled in the *wildernefs of sin*, your *chariot wheels* will be taken off; you will drive heavily, and at last engage your selves and all of us in a deeper sea of blood (if deeper can be) to the utter ruine of our *Reformed Religion*, and our justly endeared, but afflicted *Country*, which is the nest of our posterity.

The way of  
our happiness.

Judg. 9.7.

Prov. 28.9.

6. Give me leave therefore (O ye *Heads of our Tribes and cheif of our Families*) to bespeak your attention (as *Jotham* did the men of *Sechem*) *Hearken to me, that God may hearken to you*; they are *divine Revelations*, not *humane inventions* that I offer to you; if you turn away from *hearing and doing these few, clear, and necessary commands of God*, your prayers and fasts will be *abominable*, your *consultations confusions*, and your *actions* will be as well *unsuccessful* as *injurious* to God, your selves, and others.

2 Kings 7.8.

6. We have been many years as the *Lepers* in their *desperate dilemma*, between *famine and sword, oppression and confusion, sin and suffering, death and despair*; if we returned to the *City*, or but looked to our former *Jerusalem*, to our excellent *laws and constitutions* in Church and State, it was *confiscation, plunder, sequestration, destruction*; if we still advanced in the perplexed ways of some mens new inventions, and *endless novelties*, it was not only *sinful confusion* but *sore oppression*, and continual *exhausting* of our estates and honors, beside  
our



## Gods great Demonstrations and Demands.

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our peace and liberty, together with the baffling of the very *orderly profession*, no less than the *power of Religion*.

§. Indeed we could neither have leave to live freely, as *honest men*, nor as *good Christians*; all our sacred, and civil, our temporal and eternal interests were and still are at stake. *Terrent etiam nunc nubila mentem*, our bodies and souls, our persons and posterities are still engaged; yea, and the Ark of God too, our Religion, as reformed and Christian.

§. In all these respects, our eyes and hearts are next God passionately toward you; we have many years been solicitous, with that *Catholick Question*, *Who will shew us any good?* we have long looked for the promised *good things*, of a *glorious Church*, of a *flourishing and settled State* but our iniquities have withheld them from us: Here the Lord hath shewed you in a few words what is good; *Bonum Ecclesiae, patriae, conscientiae, animae*; good for souls and bodies, for Church and State; for Sovereign and Subjects, for rich and poor, for great and small, for their selves and their posterity, for civil and religious interests, for temporal and eternal concernments; namely, *To do justice, to love mercy, and to walk humbly with your God*: All our evils arise from either our want of justice or mercy, or humility, from our *injuriousness, uncharitableness, and arrogancy*, which knows not how to be either thankful and content before God, or merciful and just toward men.

Jer. 5. 15.

§. The Text, as a full and liberal fountain, hath Partition many



## Gods great Demonstrations and Demands.

many emanations like the Rivers that watered the garden of God.

1. We have the main head or source, *the Lord*.
2. The great cistern or receptacle, *Thee O man*.
3. The (*tria fluentia*) three grand Derivations or streams.

First, *Of doing Justice*. Secondly, *Of loving Mercy*. Thirdly, *Of walking humbly with God*.

Match. 5. 7.

All are clear, copious and comprehensive subjects of our meditation, discourse and practice. For 1. *In una justitia omnes virtutes*. 2. *In una misericordia omnes beatitudines*. 3. *In una humilitate omnes gratiae*; all graces are in humility, all blessednesses in shewing Mercy, and all moral virtues in Justice; for every vice and sin is an injury to God, our selves or others.

Psal. 13.

Phil. 2. 8.

Nor have we God herein our Instructor only, but also our (*μυστὴρ πατριστερμα*) great example; for we Christians serve not only (*justum Dominum, & benignum Patrem, sed & humilem Deum*) a just Lord and a merciful Father, but even an humble God, *He abaseth himself* (saith the Psalmist) *to behold the things done upon earth*, to dwell with the Sons of men, especially with the *humble and contrite spirit*; yea, the Lord of glory, in order to save us from the sad effects of our pride, *hath humbled himself even to the death of the cross*; and is it time for us sinful worms to be proud, unjust, and unmerciful!

6. There are four parts to be set forth.

1. *ὁ ἀποδείκνυς*, The Demonstrator or Shewer; *The Lord*.
2. *Τὸ ἀποδεικνύμενον*, or things Demonstrated, *Justice, Mercy*



## Gods great Demonstrations and Demands.

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*Mercy and Humility*; indeed the (חכל-אדם) *whole duty of man*.

3. *ἡ ἀποδείξις*; To whom this Demonstration is made, *Thee O man*.

4. *ἡ ἀποδείξις*, The manner of demonstration, how *God sheweth to, and requireth of man these things*.

5. It is not my design to handle each of them after that ampleness which these subjects may bear or deserve, nor will the time and after duties permit: but only to make such short *remarques* and touches of them, as may not so much teach you (who are knowing in all the will of God, as to Justice and Mercy, Law and Gospel) but only stir up your pure and *holy minds* to be not *knowers*, or *hearers only*, but *doers also of the will of God*; that you may be blessed of God and man; and *Saviours* indeed, not *Deceivers* and Destroyers of your selves and your Country.

6. I begin with the first, The *Demonstrator*, who, *The Lord*. Here two things are to be considered, First, *ἀφορμή*, the rise or occasion of this demonstration. 2. *αὐθεντία, ἔξουσία* or *ἀξιωμασία*, the credit and authority of the Demonstrator.

The demon-  
strator.

6. First, The Occasion, putting the Lord upon this way of remonstrating, to inculcate these (*requisita & dictata*) old lessons; this you will see in the foregoing words, *vers. 6, 7*. where we may observe the vaunting questions, and presumptuous postulations of a company of *formal Hypocrites*, who demand (*in Dei dedecus & legis contumeliam*) to the reproach of God and his Laws, what he would have to please him? *Burnt offerings* or *Rivers of oyl*, or if need be, their very *first-born*; they will

The occasion

C

be



## Gods great Demonstrations and Demands

be at any cost to appease him, part with any thing, spare nothing but their sins.

1 Sam. 15. 13.

Isa. 58. 3.

5. Thus they quarrel with God, and justify themselves with *Saul*, that they had fulfilled the *Law of God*; as those devout *Bulrushes* in *Isaiah*, who are not ashamed to ask, *Why have we fasted and afflicted our souls?* when they had not parted with any sin, nor loosed any bands of oppression.

6. We may observe as in Scripture, so in all our late experiences, that no men are more *supercilious* self-justifiers, and imperious retorters upon God and man, than those who are most defective in their duties to both; they are angry that God is angry, and unsatisfied that he is not satisfied with their *Hypocritical chaff and formality*; they plead ignorance when wilfully blind; and ask for light when they shut their eyes; they would know what to do, when they do not what they know.

Ezek. 18. 15.

Jer. 7. 4.

Such proud and insolent *vaporers* (like *Jehu* and the *Pharisee*) are audacious and frontless Hypocrites, as if their ways were *equal*, and Gods *unequal*; as if God were blameable, and themselves blameless: O what cost and pains will they be at to reform Religion, Laws, Liberties, Church and State when, they aim to be the most *irreligious Depravers*, and licentious oppressors of all? *O the Temple, the Temple of the Lord!* O his service, worship and Ministers; when they rob God, destroy his Church, and debace his Ministers; these do not so much err as *lye and dissemble* in their hearts: They brag of precious liberties, when they bring in both *slavery and licentiousness*: They boast of great *Reformations*, when they are most *deformed*



*deformed Reformers*; they finde fault with God, and all men but themselves; all their aberrations are gracious, and their very sins must be glorious essays or successes; while they follow *Providences*, they flye from plain *Scriptures*, and known *Laws*; these prescribe to such new Saints (*angustam minus justitiam*) too narrow a loom for their wild justice; these talk *high of successes*, which are their racks, when they look not to their *consciences* which are as empty *mangers*: they talk of Religion, and neglect civil Justice; they are *large-hearted* to God, and *strict-handed* towards men; he shall have enough of praying, preaching, and fasting, provided they may *proudly usurp*, and *cruelly oppress* their *Brethren and betters*.

5. Yet will they pretend, *What will God have more? why doth he yet complain?* when they have both *wearied themselves* and him too with the heapes of their formal services and vain oblations.

God here (as elsewhere) sharply retorts upon them; ye need not go far, O *you hard-hearted, and cruel-handed Hypocrites*, to learn that God will *have mercy and not sacrifice*; that *obedience moral*, is better than *burnt offerings ceremonial*; that (comparatively) God hath not required *these things at your hands*, not solely, not chiefly; that he is *sick and surfeited*, and *overladen* with these *sordid and sinful oblations*, nothing is cordial to him, but *humble hearts, charitable hands, and just actions*.

6. He requireth not so much the outward cost, pomp and ceremony of Religion, as that *equal pi-*

Isa. 1. 11.  
Psal. 50. 8.  
Isa. 66. 3.  
Psal. 51. 17.  
1 Sam. 1. 22.  
Hos. 6. 6.



ety and *pious equity*, which is just to God and man; Thus in vain do some Papists highly urge and prodigally insist of the excessive cost they bestow on their *Religion*, when they applaud, yea almost adore the *Papal pride* and *usurpation*, persisting in that the *Sacrilege* and *injury* they do to God and man, by denying the *plenary doctrines*, and *donations* of Christ in the *Sacraments* to all *communicants*, and in their communicating something of *worship* and *merit* to the creature, beyond what the divine glory and jealousy set forth in the word of God doth permit.

8. Not that God loves a lazy or a penurious, a *hide-bound* and *illiberal Religion*, which seeks to serve God of that which costs us nothing; muchless doth he approve those *sacrilegious robberies*, which are pretended for his *glory*, and the advantages of his service: No, he is neither a *covetous* nor a *cruel God*; he gives all things, and is content every one in Church and State should enjoy their own, what ever by right (that is by Law) belongs to them.

9. From the occasion of this *hypocritical insolency* (the *πολλὴ ἰσχυρία*) or inquisitiveness, which they fallaciously use, as if solicitous to content him, the Lord himself by the Prophet inculcates not the *Deuteronomy*, but the *Hecatontonomy*, that law of justice, mercy and humility, which he had an hundred times repeated by *Moses* and the *Prophets* to the *Jews*, as the (*εὐδoxia*) principal pleasure of the Lord, beyond all *Holocausts* and *Hecatombs*, all rivers of oyl, and sacrifices of the first born; God who is (*παρυσία*, as *Dionysius* calls him) all essence wholly substance,



substance, or self-subsistence; without any shadow or accident, cannot delight so much in any such shadows and leaves of ceremonious service with which the most *barren Formalists* may abound; as in those real fruits and *solid effects* of Equity, Charity and Sanctity, with which as none but the truly godly do abound, so whoever brings these to God from a pure and *devoted humble heart*, is more welcome with *two mites* or a *little meal*, then others are with all their luxurious costliness; of all which the very Heathens had pregnant conceptions to offer to the gods.

—*Jus, fasq; animi, sanctosq; recessus  
Mentis, & incoctum generoso pectus honesto,  
Hæc cedo ut admoveam Templis & farre litabo.*

§. 2. We are to consider the (*αὐθεντία*) credit and authority of this Demonstrator, which makes his words both for the truth and goodness of them (*ἀξιωματικότητα*) most worthy to be believed, received, and obeyed, since he is the most wise God, in and from whom are all treasures of wisdom, intellectual, moral and political. He is the great eternal and inexhausted fountain of all power and order, natural, civil and spiritual; the Father of lights, the infallible Teacher, the Sovereign Dictator, (*μείζας νομοδότης*) the great Law-giver, whose will is the highest Reason, and his Word the most unalterable truth; we have these lively Oracles of Justice, Mercy and Humility, not from Jupiter as Minos pretended; or from Egeria, as Numa; or Minerva, as Solon; or Apollo, as Lycurgus; or from *fictiones*.

2 The credit and authority of the Demonstrator.



## Gods great Demonstrations and Demands.

Psalm 104. 10.

*fictions artifices, as Mahomet; or from fantastick Enthusiasms, as Fanaticks; but from that King immortal, the only wise God; who hath the authority of both Lord and Father, the sufficiency of infinity, and the exemplary Ideas in him of all perfections; that being in him to the highest glory of goodness, which he sheweth to us, and requireth of us in his Law; This is he that teacheth man wisdom.*

Icb 28.

§. 2. He is not more (*ἐπιτατῶ*, than *ἐπαγγελλῶ*) able by his wisdom, than willing by his indulgence and love to *instruct mankind* in the way that is best for him, and in those Laws which are most *just* and *equal*, most *easie* and *useful*, most *comely* and *honorable*, for all conditions, single and social, publique and private, *Sovereign and Subject*, for *Magistrate and Minister*, for *Church and State*: This is he who teacheth man by way of eminency, that one great and fundamental lesson, That *the fear of God is the beginning of wisdom, and to depart from evil is understanding*. He gave to the Jews the knowledge of his laws, not only ceremonial but political and moral; those are *μεγαλὴν Θεῷ*, or *magna moralia*, in comparison of which the ceremonies were but transient shadows, and beggarly elements, as the Apostle speaks; *Statutes that were not good*, that is, not absolutely and in themselves or materially, but relatively; as referring to the Imposers authority, and those better things of which they were emblems or types; they were as heavy burthens, so but *temporary dispensations*, during the *pædago*gy or *minority* of Religion, till the better ages (or worlds) should come, in which

Evan-



Evangelical *Justice*, *Mercy* and *Humility*, should most fully be not onely demonstrated from the *moral law*, but also from the glorious *example* of the justice of God satisfied and his mercy procured, by the humiliation of *Messias*, the condescension and *crucifixion* of the Son of God.

§. 3. The Lord *hath shewed thee*, these (*αἰώνια*) most infallible and immutable rules of *Justice*, *Mercy*, and *Humility*, who is (*ἀκριβέστατος νομοδιδάσκαλος*) the justest exacter, and the exactest observer of our obedience, and conformity to these laws; in other matters of ceremony and service, he is not so severe and rigid, but graciously dispenseth, upon many occasions, as of necessity and infirmity, of prepotent custom, disuse and prejudice; but in the grand points of *Justice*, *Mercy*, and *Humility*, there is no dispensation or remission; no man can, as to these, be at any time *unable*, if he be not *unwilling*; here *impotency* is *impiety*; God strictly observes all willfull and *presumptuous transgressions*, and will be the avenger of them; not is he to be deceived or satisfied with any formal excuses and *pretentions* used by *wily hypocrites*, who offer *chaff* instead of *good wheat*, no more than he can be escaped or resisted by any *tyrannique* power and insolencies, when he maketh *inquisition* for these *notorious omissions* of *Justice*, *Mercy*, and *Humility*, which are the summaries of all good Laws, and the seminaries of all piety, *grace* and *vertue*; nor shall these words of God, which *drop like the rain* and *gentle dew* from heaven return in vain, but will be *swift witnesses* against any soul, whose *barrenness*



## Gods great Demonstrations and Demands.

renness presages it is *nigh to cursing and burning*: for these laws and lessons (as from Mount Sinai) are with thunder and lightning; Gods *demonstrations* are not only true but terrible, armed with *omnipotency*, never to be baffled, pregnantly shewed by their own perspicuity, and powerfully exacted by the divine *severity*, who will carry himself *frowardly or contrarily*, and as I may say, with an *uncon-  
descending height*, and divine stiffness against those that are not *humble in his sight*, resisting the proud, and withdrawing *mercy from the merciless*; yea requiring the justice of *punishment on us*, because the justice of *obedience* is not *done by us*. *Ideo enim patimur justitiam quia non agimus*, as St. Bernard speaks; for this is by the eternal vengeance still inculcated in hell (as *Virgil* expresseth)

*Discite justitiam moniti, & ne temnite divos.*

while the Furies with their *flaming iron whips* (*flagellis ferreis & flagrantibus*) do compel wicked and unjust men to suffer that *justice* which they refused to do to God, to Man, to themselves and others.

But I have done with the first general; in which I observed the occasion and authority of this Demonstration.

2 Gen. the  
thing demon-  
strated.

§. Secondly, I now come to the (*τὸ ζητούμενον*, or *ὑποδεικνύμενον*) thing demonstrated; the grand lesson which God teacheth so clearly and constantly to all men at all times, these are denoted under these three grand heads; *Justice, Mercy and Humility*,

These are considerable. 1. *Conjunction*, joyntly.  
2. *Division*, severally, in their united and distinct aspects.

1. Con-



1. Consider them together, and they afford us six things considerable.

First, The paucity of these (*magna mandata*, or *summè requisita*) grand demands: The Lord lays but a few things upon us; *Tria sunt omnia*, a sacred Trinity of Precepts from the sacred Trinity of Justice, Mercy and Humility, from the divine Wisdom, Power and Majesty.

These make up that (*monile sacrum*) holy pendent or jewel, which is the greatest ornament of humane nature, and blessing of all Societies, consisting but of three gems; but they are paragons of great price; for what is brighter than the invincible Diamond of Justice, which is *scintilla Dei*, a spark of God, as pearls are drops, and Diamonds sparks of the Sun? what more beautiful than the gentle Sapphire of Mercy? what more amiable than the modest Emerald of Humility?

5. The paternal indulgence of God is pleased to give us, in his teaching us short lessons, *compendious Counsels*, and holy *Epitomes* of his will and our duty.

6. At first he propounded but (*decem verba*) ten commands in the Decalogue, which is a summary of all *Theological and Moral Institutions*: After he reduceth these to a narrower compass, of *loving the Lord thy God*, and *thy neighbor as thy self*: So Solomon, *To fear God and keep his Commandments*; Christ makes up all in one grand sentence, of *doing as we would be done unto*; whence the Emperor Severus took his famous *Motto*; the Apostle St. Paul

Math. 22. 40.

brings all points and lines of the *Laws and Gospels circumference* to this one center, *Love*, as the fulfil-

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ling of all in one word. Nor doth he permit Timothy to vary from that (*quia nimis*) *wholesome form of words*, the faith once delivered to the Saints, which he had taught him, as a short *creed* or *summary* (no doubt) of *Christian doctrine*, which otherwhere is expressed in *beleiving with the heart, and confessing the Lord Iesus with the mouth*; so in the end of the commandment, which is *Charity*, out of a *pure heart*, and a *good conscience*, and *faith unfained*; So inexcusable are they who refuse to learn of God; whose commandments are neither grievous nor numerous, but condescending to the weakest capacities, and frailest memories; to which, what ever is necessary in religion, is easie to be learned and retained.

§. For secondly, as the particular heads are few in number, so very short in the discourse: some points may by long *Orations* be (like gold) malleated and extended to such great latitudes of *diffused expressions*, as make them very comberfom; as the volumes of our times, both in *Dogmatick*, *Polemick*, and *Practick Divinity* do witness; while the superfluity of mans wit and eloquence glories to find out many *inventions*, definitions and distinctions, even in plain things; wire-drawing religion into *finethreads*, and driving the solid *mass* of *Divinity*, as to Faith and Repentance, love of God and our neighbours to leaf gold, chopping, and hewing, and paring the pillars of wisdom into small chips and thin shavings. Doubtless (as *Erasmus* writes to *Archep. Warrham*) the Church of Christ was never in a more happy estate, than when it was (*una & brevissimo symbolo contenta*) both contented



contented with and kept in the compass of that one *short Creed*, which we call the *Apostles*, and which was yet once shorter than now it is.

Thirdly, But, commonly *brevity* is attended with *obscurity*; *Brevis esse laboro, obscurus fio*; short and concise expressions many times wrap things up, as it were, in clouds; whereas Laws ought to be *meridiana lumina, tanquam solis radiis scriptæ*, so clear, as none need complain; so *legible* that he that *runs may read them*; and so indeed are these divine demonstrations in the Text, where the wisdom of God reconcileth *brevity* and *perspicuity* together (as *Pliny* speaks of *Trajans* uniting *Sovereignty* and *Liberty*, by an happy temper of Government or Empire, which neither diminished his own just Prerogative, as a *Prince*, nor oppressed the peoples legal immunities as *his Subjects*) so the Lord, designing these Laws for all sorts of people, fits them for all capacities in such a way, that the very *babes* and *simple ones* may learn, and understand, and do them; *Δὲ τὸς νόμους καὶ τοὺς ἑταίρους καὶ κατὰ τοὺς νόμους* - Laws (saith *Plato*) ought to be as *common* and *catholick* in their expressions, as they are in their injunction or obligation, that none may plead *ignorance*, either by the prolixity or obscurity, by the enormous number, or by the tedious length of them.

Fourthly, We may observe the order and situation of the particulars; First, *Justice*. Secondly, *Mercy*. Thirdly, *Humility*; there is (as *Calvin* and others observe) an (*ὑπερῶς ὑποτάσσας*) inverting of the *Primacy* and order due to that dignity which *humility* (as the *summary of all Religion*, or piety to



## Gods great Denonstrations and Demands.

God) justly requires before that of *justice* toward man; yet this is placed first, as most obvious for mans advantages and discerning, though not as most eminent in nature; as if the Lord more minded the *welfare of mankind* than his own service; importuning first for *Justice* and *Mercy*, and last for *humble walking with himself*; not but that religion toward God is and ought to be the *chief intention*; but *Justice* and *Mercy* may go before in the *execution*, especially in case of *eminent danger* and *distress* private and publick; here (*necessitas pellit Sabbatum*) the *Sacrifice*, *Shew-bread* and *Sabboth* yeild to necessity, not immoral; God will have *Justice* and *Mercy* rather than *burnt-offerings*; yea in cases of fire, shipwrack, or *sickness*, and like exigencies of life and safety; it is venial to break off *fastings*, *prayings*, *preachings*, and *communicating at the Lords Table*, in order to save others or our selves.

§. As in private so in publick cases: when things are upon a *precipice* or *extremity*, the first care may be of the *man*, next of the *Christian*; to cure the *Commonweals* urgent *paroxisms*, and then the *Churches* *chronick distempers*; which was *Dauids* method, who first composed the *civil disorders*, which war had occasioned, before he applied to bring the Ark to its rest, and establish the solemnities of religious services. It is certain (as *Optatus* observes) that the Church is imbarqued in the *Commonweal*; and though the lading be better worth and more to be valued then the ship, yet there will be an ill account of the *first*, if the latter be not secured from great *leaks*; and desperate rocks of war and sedition, which to prevent is not only



only a mercy justly due to mankind, but an acceptable service to God; He were a very preposterous Zealot and ridiculous Divine, who in the exigents of pleuritick pains, and present faintings of spirits, would impose upon heart-sick Patients his long prayers, or tediously obtrude godly discourses, and other ghostly counsels, rather than give way to the Physicians or Chyrurgeons skill and applications, for blood-letting or cordials; this were to act the part not of a pious and prudent Confessor, but of a devout and imprudent Executioner.

§. It is certain (as Minutius Felix observes, *Apud nos Christianos, quo quisq; religiosior, eo justior*) among good Christians, the best are most ready to mercy, and exactest in justice. Yea reverend Calvin observes on the place, *Injustitia erga homines est certissimum impietatis argumentum*; although men may do many just things, and yet have no true Religion; yet injustice toward men is (as Leprosie on the forehead) a certain token of Irreligion toward God.

• §. They are found lyars to God and man, and will be deceivers, yea damners of their own souls, who pretend to build Religion and Reformation on the ruines of Justice and Civil Laws, by sacriledge, and violence, by robbery and rapine; they trust in lying words which cannot profit; who steal, and murder, and lye, and swear falsely, and yet come, and stand before God in his house, and say We are delivered to do all these abominations; these are the projects of John of Leyden and his complices, full of Enthusiastick folly and fury; men cannot be holy men with John Baptist, nor devout with Cornelius,

Jer. 7. 9.



1 Ioh. 4. 20.

Luk. 20. 25.

*nelius*, unless they be just with both ; and also how can they be *just to God* whom they have not seen, if they be unjust to man *whom they have seen* ! as St. *Iohn* speaks of loving God ! hence the blessed God puts the *rendring to Cesar* the things that are *Cesars*, before the *rendring to God* the things that are Gods ; not as to the dignity or duty of our *obedience*, but as to the *evidence* and outward testimony of our inward subjection to God, by that which is outward to our lawful *Superiors*, who are in Gods stead, having both power and commission from God, and in serving of whom, in things lawful, *we serve the Lord*.

Tit. 2. 11.

§. After the like method is that of the *Apostle*, which tells us, that the grace of God that bringeth salvation, *teacheth us first to live righteously*, next *soberly*, and then *godlily* in this present world ; the first and pregnantest instances of *pure Religion and undefiled* are first to man and then to God ; not but that the *root of piety*, and our Closet-religion to God is before the *fruits of Justice and Mercy*, but those are more *hidden*, and these most *manifested*, so as men may see *our good works*, and glorifie *our heavenly Father*.

Fifthly, Nor is the *juncture* of these three *inobservable*, because indeed they are inseparable where they are *sincere* ; This is (*sancta & individua trias*) an holy and *undivided Trinity* ; where one is, all will be ; the root of *Humility*, the leaf of *Mercy*, and the fruit of *Justice* ; if men be *proud* they will be cruel and covetous, void of *Mercy* and *Justice* too. So if they be *unjust* and uncharitable, you may conclude them to be without *humility* ; for these three  
are



are as *one*, which united bear witness to *God*, our own Conscience and others: Proud men are prone to envy others, to over-value themselves, and to use such unjust means as may gratifie their inordinate appetites, suitable to their high opinions of themselves; proud, and so unjust thoughts betray men to unjust actions.

Sixthly and lastly, We may observe the (*κοινον ἀγαθον*) common epithite or predicate to all of them; The Lord hath shewed *what is good*; joyntly and severally, absolutely and respectively, to all men at all times, in all occasions and conditions (*κοινον & καθολικόν ἀγαθόν*) in private and publick stations, for Church and State, in war and peace, in revenge and restitution, for souls, bodies, and estates, for selves and others; good to begin, continue and increase all  *blessings*, that mankind can desire to enjoy in this life; for liberty, honor, peace and plenty, joyned with piety; these are (*divinissima & amenissima bona*) profitable and pleasant as well as most necessary.

1. Without *Justice* there can be no good in the greatest plenty, which either exposeth to injury, or prospers by rapine and violence.

2. Without *Mercy* there is no relief or succor in the many miseries to which humane infirmities, and our mortal state is subject.

3. Without *Humility* neither Equity nor Charity will profit us, or please God; when they are as the vertues of *Heathens*, more from *Pharisaick pomp* and love of *applause*, than any sence of duty to men, or *devotion to God*; these may have their reward from men, but neither *good* nor *great*, because proportion-



portionable to what they sow, either *formal* or hypocritical, or *incompleat* and *partial*; while their lusts and passions either transport them beyond, or keep them short of that true and pure fountain of living waters, which while they forsake, to follow *broken cisterns*, and unfaithful pits, they cannot fail to suffer evil at last, because they do not follow that good which God hath set so free and full before them; *Et ideo miseri quia mali*; they are not miserable for Gods defects, as if he had *decreed* them to be so, or *denied* them the way of being, doing and enjoying good; but because they do or easily may *know the way*, and works, and rewards that are good, but will not; *Maxima pars humane impotentie fluit ex voluntate*; the most if not all of our immoral and sinful infirmities, flow from our want of will rather than of skill. God is not wanting to teach us the good we should chuse and do; but we are wanting to chuse and do the good he evidently teacheth us; we cannot complain of Gods not *convincing us*, but God *complains* justly of our not *complying* with, and *converting* to his conviction.

§. Thus I have considered these three things joyntly; now we may look on them distinct or severally.

First, In the subject or substance, spirit and quintessence of each of them, *Justice*, *Mercy* and *Humility*.

Secondly, In the predication or addition to each; to *do Justice*, to *love Mercy*, to *walk* humbly with thy God.

§. First, Lets take a summary view of the subject  
Or



or substance of each; not by the way of *common place*, wherein the three Preachers of this day might have found matter enough to have entertained both their meditation and your *attention*; but in such a short *summary*, as may only take the *essentials*, the topmost and fairest fruit of each, and leave the other large *harvest* or *vintage* to your own gathering.

§. The first is *δικαιοσύνη*, *judicium*, *ἡ δικαιοσύνη*, such justice as directs in judicature, not speculative, or habitual and dispositive *justice*, but transitive, *decisive* justice; *forensis justitia*, which from an inward principle brings forth the fruits of Justice or Righteousness to all. Here we are to enquire as *Pilat* *Jo. 18. 38.* did of *truth*, *What is Justice?* *Quest.*

§. 1. Some measure it by *their power*, by the length of their sword, and strength of their arm; when indeed (*Id tantum possumus quod jure possumus*) & in *maxima potentia minima debet esse licentia*. The best and valiantest men neither can nor will do ought but what they lawfully may; they count (*ἀδύνατον ἀδυνατόν*) unjust things impossible. *Ans. What licentia.*

§. 2. Others measure *justice* by their wills, *passions*, *lusts*, *interests*, &c. *quicquid libet licet* (*meram voluntatem imperii limites ponunt*) what serves their ambition, and covetousness, or their revenge and envy, or their faction or partiality, this is just with them though never so unlawful.

§. There are that measure justice by their fancies and imaginations, by their dreams and Enthusiasms, by their presumed *gifts* and *graces*, as if they had a right and merit to all they can get; that

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they



they are the only *Israelites*, who have Gods commission to spoil the *Egyptians*; that all things are theirs, because they challenge Christ to be theirs; that civil dominion is founded in grace, and justice is to be measured only by *faith and assurance of salvation*, of which themselves will be the onely Judges; these are the *poultry pretentions* of some *Hucksters of Religion*, and *devout Beggars*, who with the *Pharisees, Eucrites and Circumcellians*, find it easier to devour others by *long prayers and preachings*, or (if these will not do) by *fighting*, than to get their own living by honest industry.

§. 4. There are that measure *Justice by necessity*; as if necessity justified all its commands, and gave checkmate to all laws: Tis true in some publick exigencies, private rights must yield to publick necessities; yet so as to make just compensation, after the tide of necessity is retired: but there is no immoral necessity to be allowed. *Nullum peccatum necessarium*; no sin is necessary unless there be a necessity to be damned.

§. The first fallacy of *measuring Justice* by forcible power and possession, is a giant or monster arising from the earth; The second which *measures gain by godliness*, and *godliness by gain*, or propounds a necessity of *doing evil that good may come thereby*, are *Meteors* which rise from an higher region indeed, but they are both alike *prodigious* to any Church or State where they appear, and prove very pestilential to mankind in both respects civil and sacred.

§. My answer (then) to the *Question, What Justice is?* must be no other than that, which of old



all wise men and the Apostle gives, that is, To render or preserve to every one their due; *Justitia est quæ suum cuiq; tribuit. Id suum cuiq; quod debitum; Id debitum quod à Deo & natura datum, aut lege designatum*; that is a mans own and due to him which is either by God or Nature given, or is by Law assigned to him.

§. The Platonists answer well to this (τὸ ἐν ᾧ τὸ δίκαιον; ἔννομον· τὸ δὲ ἐννομον; λόγικον· τὸ δὲ λόγικον; θεϊκόν· τὸ δὲ θεϊκόν; ἀπείρο· & αἰώνιον) what is just? That which is according to law; *What is lawful?* That which is rational; *What is rational?* that which is divine; what is Divine? that which is best and eternal; most worthy of God and most useful for mankind.

§. Justice is to be considered in three main things; first in its fountain and original, the wisdom and will of God, which is the exactest measure, and infallible rule of Justice in it self; *sufficit quod Deus voluit*, as *Salvian* speaks; *voluntas Dei summa ratio & lex suprema*; not only in the divine nature, as the Arch-type of all *perfections*, but in those revelations of it to Angels & mankind; either by those, κοῖναι ἔννοια common principles of reason, to which all men (in their wits) must and will consent, which are (*lex nata*) the law written in our hearts; as it were the common law of all mankind (*jus gentium*) or by those further express mandates which God gives to any either by immediate revelation, or by such credible derivations of it to others, for the tradition of his word, by speech or writing, as his wisdom thinks fit to use.

Justice in the fountain.

Rom. 1.

§. Hence are all good laws of Church and State, of civil and religious concerns derived: By these all



are tried and confirmed *as good and just*, and accordingly ought to be established as valid by *civil sanction* or consent; by these all matters of *commutative* or *distributive justice* are dispensed, which either exchange for such *compensations* as are mutually agreed upon, according as one *wants*, and another *abounds* in any thing; or else such distributions are adjudged to any as are grounded on the law; Or lastly; such *recompences* are made to every man by reward or punishment as his *actions* do merit, either *good or bad*, in reference to the *publick welfare*, for the encouraging of *well doing*, or *suppressing of evil*.

§. Here the *moral law* of God binds *all men always*; the *Political laws* of God bind no further than that *proportion of moral justice*, *piety*, and *prudence* which appears in them, according as the parallel state of *times*, *and persons*, and *actions* may be; in which the consent and *submission* of the *major part* of men, or *long custom*, and *settled constitutions* in any *Polity* have the force of a law, and are a rule of *Politick Justice*; provided they bind to nothing *immoral* or *irreligious*.

Justice in the  
c. 111.

Secondly, *Justice* is considerable in the grand cistern and conservatory (as the *brazen Sea* in the *Sanctuary*, which served the Temple with water) which is the *Sovereign* and *Legislative power* in every Society and Polity, as it is circumscribed and contained in its proper *bounds*, and *peculiar limits*; this is the center of *Order*, *Unity*, *Justice* and *Peace* *politick*; this dividing and dashing against it self by *Cesar* and *Pompey*, by *Senate* and *People*, by *King* and *Parliament*, by *Emperors* and *Electors*, all Justice,



Justice, Order and Peace are destroyed; the leak in this sinks all; there must be a fixed *Sovereignty* under God, to whose *Justice and Power paramount*, all must submit according to law; *contestations* in this run all things to *confusions*, as our sad experience hath taught us: Here either *Prince*, or *State*, or *Peers* or *People*, may severally have the *Sovereignty of Justice*, under several polities or forms of government; or there may be such a *temperament*, both as to *legislation*, *jurisdiction*, and *execution* of Laws by legal power, as may best relieve people in their grievances by *Parliamentary representatives*; and best judge of differences by sworn *Judges*, and best execute all *legal sentences* and *decrees* by an *eminent power* in a *Sovereign Prince*, *King* or *Emperor*, which is best for all *estates*; and such is that admirable constitution of *Sovereign Majesty* in *England*, from which all Laws are *enacted*, by which they are *declared*, and with which they are justly and *effectually executed*, inclusive of, and adapted to all *just interests* of *King*, *Lords* and *Commons*.

§. 3. Justice is considerable in the pipes and conduits of all subordinate Magistrates, through which, Justice in the conduits. (as blood in the veins) it flows from the chief *Justiciaries* to the very *petty Constables*, for the relief of all sorts of people, which are as parts and *members* (noble or less honorable) of that *Body Politick*, according as the Law doth adjudge to every one their due; the measure of all is either (*recta ratio*) *right Reason*, or *sacra Scriptura*, the holy Scripture, or (*lex terræ*) the law of the Land, to which all are subjected by their *consent*; He is just who looks to



# Gods great Demonstrations and Demands.

to these ; who willingly submits to them, and exactly observes them.

Justice to God

Mal. 5. 6.

Selves,

Others.

§. 1. There is a *Justice due to God* above all, on which his *commands* in the first table are founded ; To own him, love, fear, reverence, adore, admire, obey, trust in, depend on, joy in and enjoy him as the supreme good : If I be a Father or Master, where is my fear ?

§. 2. There is a *Justice due to our selves*, in chastity, sanctity, and sobriety, to keep up the (*ἡγεμονικὴ*) Imperial power of Reason and Religion, above that (*ὀχλοκρατία καὶ ἀνομία*) Democracy and Anarchy of lusts and passions which fight and rebell against God and the soul ; here every virtue is a branch or fruit of Justice, as every vice is an act or habit of Injustice (*πάντα ποιεῖν ἢ ἀδικον, ἄνεργον, ἄτεκτον ἀλογόν*, as Clem. Alex. out of the Platonists observes) every sinful and inordinate passion or action, either comes short, or shoots beyond, or wide of Justice, which consists in the medium, as in a line or point indivisible.

§. 3. There is also a *Justice to others*, void of all fraud or force ; of which as the Word of God in general, and the Laws of every Polity in special, so the dictates of every mans own reason, his duly reformed, and well composed conscience, are domestic Dictators (*ἐν ἑαυτῷ βίβλημα μνηστὴρ ἡ συνείδησις ἑδμωδὸς θεός*, as Synesius observes) God has made every mans rational Will the Monitor of justice ; hence men are a law in many things to themselves, and their own thoughts do accuse or excuse their actions ; hence unjust men, who act by fraud or force, though never so successful, yet are (*ἀντικατάκριτοι καὶ ἀναπολόγητοι*) self-condemned, and without any Apologie ; Prima

est



*est hæc ultio, quod se Judice nemo nocens absolvitur;*  
 And *Exemplo quodcunq; malo committitur ipsi Dis-*  
*plicet auctori;* every unjust doer, as he is his own  
 greatest tempter and Traytor; so he will be his own  
 summoner, accuser, witness, tormenter and Executi-  
 oner; (*sibi pœna omnis inordinatus animus*) as St.  
 Austin: So Josephs brethren accuse themselves  
 first as guilty of their brothers blood; they must  
 needs be sooner or later (*Magor-missabib*) terrors  
 to themselves, who are by their unjust dealings in-  
 jurious to others, and a terror to the land of the li-  
 ving by their oppressions. But I have done with  
 the Theory of Justice, in its Source, Derivations  
 and Practiques.

Gen. 42. 21.

I come now to the second main Postulate or de-  
 mand of God; *mercy*, *ἡ ἐλεῖσις*: *ἡ ἐμμενία*: *misericordia*,  
 or *benignitas* as it is variously rendred;  
 This is *divinissimum in divinitate*, & *humanissimum*  
*in humanitate opus*. Mercy is the most orient gem in  
 the Crown of Gods attributes, and the greatest or-  
 nament as well as relief of humane nature; It is the glo-  
 ry of God to pass by offences, to pardon sins, to tem-  
 per the rigor of his Justice: to supply defects, to  
 help infirmities, and to save those sinners in his  
 exceeding great mercy, whom he might have con-  
 demned in the extremitie of his Justice.

3 Demand,  
 Mercy.

Exod. 34. 7.

6. By mercy God is *sui victor*, & *seipso major*,  
 as it were greater than himself, and a conqueror of  
 himself, A denyer of himself, and a sider with our  
 interests; All our hopes and happiness are founded  
 upon, and bound up in the mercy of God, which is  
 above all his works and ours: In this fatherly be-  
 nignity all our blessings are contained; nor are we  
 capa-

Psal. 103. 8.



Psal. I. 6

capable as St. Bernard speaks ; of any other merit, than that is made up of *Gods mercy* ; which is *per-ventive* and *plenary*, *beyond desert* and *desire*, so ample, that none is denyed it, upon the tearmes offered ; Nor can it be ever exhausted for it indures for ever ; yea and it is peculiar to mankind above the Angels.

§. From this great pattern of *Gods mercy* to such worthless *wretches* as we are, springs this demand, and demonstration, by which God requires us to be merciful as he our *heavenly father* is *merciful* ; to imitate God in this, which is not more necessary for others, than our selves, since no man can shew so much mercy to others, as he either wants, or hath *received himself*.

Mercy in God.

§. Mercy in God is a *perfection of goodness*, by which he moderates the *severity of his Justice*, toward sinful mankind, yet without any diminution or blemish of his Justice, since it is by the suffering of *Messias* so satisfied, that while *mercy rejoyceth*, Justice hath no cause to *complain*.

In Man

§. Mercy in man, is an *affection*, by which he lays to heart the misery of another, and is disposed to relieve them. Private mercies flow from a tender, soft, & compassionate heart, sensible of *Gods mercies to it self*, which command it to recede in many things from the *rigor of Justice*, and what of right it might either exact of, or inflict on another ; No habit brings us neerer to God, or makes the face of man shine with a *diviner beam of Glory*, being the establiher of Princes Thrones, which are supported by Justice and Mercy.

Prov. 10. 8.

§. In *publique transactions*, (whose weight most-  
what



what lyes upon, the *carriage of Justice*,) *mercy* doth not overthrow Justice, or divert it out of the way of rectitude (which is Gods High-way) but onely smooths the paths, and oyls the wheels, and supplies the joynts, that Justice goes on with less cry and complaint, *Mercy* doth not take away the edge or point the of sword of Justice, but only that rust and cancker which makes it wounds fester too deep.

§. Mercy is an inseparable attendant to humane Justice; yea and to the Divine, in this world where God *punisheth* less and later than we deserve; and *whatever is short of hell is mercy*; It is because his *compassions*, fail not that we are not consumed. Saith *Lam. 3. 22.* Jeremiah in his bitterest lamenting.

§. Where Justice falls heaviest on mens *lives and estates*, for the *enorvity of their sins*, yet there is a beam of mercy to be shown them, as to their *souls*, by our prayers for their repentance and pardon of God; the *thief on the cross*, justly suffering (as he confessed) for his *misdeeds*, yet tasted of the Divine *mercy* mixed with that bitter cup.

§. This mercy, *benignity, moderation and compassion*, (of which you have had a large and good account in the former exercise) is a debt, or *Justice*, we owe to others, as much as we desire it our selves; *Math. 18. 27.* and it is there seasonable, where common *errors and infirmities*, or *vulgar simplicity and credulity*, or *easiness and sequaciousness* do instigate the malice, by mistake of doing Justice, or of reforming the Publique state (as in the silly peoples case, who followed *Absolom* in his popular rebellion) having so great a friend and wise a Counsellor as *Achitophel* to delude them *Errabant sed bone animo*, they ment  
benignity
F
well



well; though they did ill; Here Justice ought to look more at the *malice* of the heart, than the *iniquity* of the fact; As that is true (*comittunt eadem diverso crimina fato*; so *diverso affectu*) men do the same things from *different* *designes* and *principles*; some out of *zeal* to Justice, reformation and religion, others out of *faction*, *Ambition*, *Courteousnes*, *Envy* and *Rebellion*.

Mat. h. 9. 36.  
and L. 14.

§. As *common infirmities*, *epidemick errors*, and *popular delusions*, do make way for mercy, so also multitudes of offenders. Christ had *compassion on the multitudes* more then once; not only *quia miseri*, but *quia multi*; to make promiscuous massacres and *havocks* of them, when it is in the power of *Justices* to *punish* or *spare* them; is *barbarous* and *inhumane*: It was a word of *Clemency* worthy of *Cesar's* great mind, at the *Pharsalian battel*, *Parcite civibus*: Spare our *Countrymen* and fellow *Citizens*.

§. Multitudes of *Offenders* are best punished in their *Ring-leaders*, *setters*, and *agitators*: whose *sufferings* due to their *malice*, are not more just and necessary for the *publique*, then *remissions* are to the (*multi*) many, who do as it were so *crowd up Justice*, that they *pinion* its *armes*; it cannot well exert its power upon them. Too much *blood-letting* is as dangerous, as some may be necessary for *health*.

§. So also *penitents* are objects of mercy; who so *confess* and *deplore* their former errors, and offences, that they give great hopes of future *compensations*, by the *revenge* they take of *themselves*. *Pene innocens quem peccasse poenitet* Greg. M. when more  
ashamed



ashamed for their sin, then afraid of their punishment, these are objects of mercy and moderation; especially if there be any thing to plead for their excuse, as free from the great offences and presumptuous sinnings, as in point of wilful murder and destinate villany, of which God hath said thine eye shall not pitty, nor thy hand spare; least the Land be defiled with blood, or idolatry. Deut. 29. 17, 18

6. Here it is *crudelis misericordia*, & *stulta clementia*, to spare such, whose impunity would not only seem to lessen the enormity of their sins, but expose the publique to infinite hazards: in giving encouragement by such cruel pitty and foolish clemency; In some cases, severe Justice is the greatest mercy to the publique, that men may hear and fear and do no more so presumptuously; *ne crudeli & intempestiva miserecordia pleatur respublica*; Thousands of innocents are oft punished, when some few facinorous nocents are spared; Their impunity becomes many times the publique sin and punishment, and the Nation is made God-father, or dry nurse by not punishing those sins, of which it justly abhors to have been the Father or doer.

7. Yet are there but few cases, wherein *summum jus* is required; although that saying be true in grand and publiques concerns, which are the polar points and hinges of civil peace, *fiat justitia ruat cælum*; let Justice be done what ever come of it; Yet it is as true in most cases, which are capable of any remission and moderation, *Fiat justitia, ruet cælum*; if thou (Lord) shouldst be extream to mark what is done amiss, who can abide it; without Gods mercy to us, and ours to our brethren the offenders, our Psa. 136.



James 2. 13.

heaven is lost; judgment without mercy shall be to those, that shew no mercy.

§. *Delays* also, as to execution of *Justice*, (as *David* used to *Joab* and others,) are publique mercies many times, when the factious influence of *criminal* men is so great and popular that they cannot at present be punished without endangering the publique peace.

§. But I have done with this *second particular*, which God requires, as to mercy; which who so shews to others, shews it to himself; for of all things we do well, the works of mercy shall not go unrewarded.

3. Humility.  
Luke 17. 16.

Thirdly, *Humility* is required; which is a most *most Christian* grace, no less than a most *manly* virtue, becoming all men. 1. In the sense of their *common infirmities*, and mortal condition. 2. In the conscience of their *many sins*, and deserved miseries. 3. In the reflexion upon their *best actions*, full of failing and defects; besides their unproficiency as to God when they have done all.

E

1 Cor. 4. 7.

Here nothing becomes man more, or more sets off what he doth, than the *deepest shadow of humility*; both toward *all mankind*, who are of the same *mettal*, mould and make with him; and toward *God*, to whom he owes all he *is*, or *hath*, or *can do*; for what hath he in *nature* or *providence*, in soul, body or estate, *which he hath not received*?

§. *Pride* destroys and sowres all the good even of *Justice* and *Mercy* that any man doth: It hath its first patern from the *Devil*, who by pride fell from the *Heaven of blessed Angels*, to the *Hell of damned spirits*; *Humility* hath God for the great example,



example, no less than Justice and Mercy have; by this we draw nearest to God, and are fittest to accord with him; by this we are partakers of the divine nature, of Christs Spirit, graces, and rewards.

5. *Pride*, (which is its own Idol and Idolater) its own Carver and Comforter, hath its reward onely from it self, or the vain world; for God resisteth the proud; and they must be sure to be destroyed who dash against God.

6. Hell is the pit and prison of proud Angels and men; the first (*ἀμαρτία & ἀνυστάς*) they kept not <sup>1 Per. 3.4.</sup> their station or rank; but lifted up themselves to be like to the most high, beyond what was due to them: The second, because as Pharaoh and Nebuchadnezzar, they rob God of his glory, both as to the justice which forbears to destroy them as they deserved, and as to that Mercy which was conferred upon them beyond any merit in them.

Secondly, As I have thus briefly considered these <sup>The three</sup> Three Subjects, Justice, Mercy and Humility in them- <sup>considered in</sup> selves; so I am with like brevity to consider the pre- <sup>their practices</sup> dicates or actions applied to each of them.

1. To do justice. First, *Materially*, as to the merit of the cause and person.

Secondly, *Regularly*, as to the Law prescribed by God or man, not by private opinion, presumption or passion.

Thirdly, *Authoritatively*, by due order and commission derived to thee, from the lawful supreme power; for however all men must have the inward principles and desires for justice; yet the doing or executing of it is not given to all, but only those

The act or exercises of three Vertues.  
1. To do Justice.

to



Rom. 13. 4.

to whom the sword of justice is committed by the Law of God and man; Christs question must be asked before a man does justice, *Who hath made me a judge or Ruler?* A man may be very unjust in punishing the greatest and most notorious offenders; without due authority derived to him.

Luk. 12. 14.

Fourthly, *Do justice, formaliter*; as to the inward form, principle, or conscience, for justice sake, not for ambition as Absalom, or reward, or revenge, or glory, &c. A Judge may give a just sentence before man, and yet be an unjust Judge before God, when he doth what is just materially, but not mentally, as to his end and design; in doing Justice men must be sincere (*ἡσυχία*) make it their (*ἐργασία*) business for Gods sake; or from a good conscience; for judgement is the Lords, as Moses tells the Elders.

Deut. 1. 17.

5. *Do Justice, practice*, effectually; not only think and meditate, consult, vote, decree, enact and declare, or talk and plead, and dispute, and cavil or contend, but bring forth the fruits of righteousness, that all may see them, and enjoy the benefit of them; just Laws made and never executed are as good seed sown upon barren ground, which never comes up beyond straw and wilde oats.

Exod. 11. 11.  
and 23. 3.

6. *Do Justice, iudicialiter, Impartially* (*ἀνεμεμετρίως*) in all things, to all persons, poor and rich, not oppressing the rich because his fleece is large, nor the poor because his strength is small, and friends few: *Æquum dicitur, quia æquat leges omnibus*, as Varro observes: Justice must be streight or right, without warping, as equal and indifferent to all, blind as to the persons, though Eagle-eyed as to the cause and rule.

4. Do



7. Do it speedily, especially in such cases, when the effects of justice are not penal but beneficial; Delays of Justice are so far denials, and so long unjust, when it is in the power of a Judge, or Prince, or Magistrate to do it; no usury is so unjust, as that which makes advantages by dilatory justice: In penal effects of Justice, there dilatory executions may be more venial, and tolerable, because they are mixtures of mercy, and reprieves in order to repentance; for which God gives us the great pattern, in his giving us space to repent, and being so slow to execute vengeance on us, though daily provoked by us.

Psalm 106.

8. Do it *μετρίως* (not *ἀκριβοῦς*, in rigor, but) in measure, judgement and proportion, as they said of old (*Θεὸς ὁ μέτρον ἔχει*) God is an exact Geometritian, duly measuring and weighing, or pondering the actions of all men, and proportioning his judgements to them; so ought men to demean themselves in doing justice calmly, as in the cool of the day, without passion, or transport. *Perit iudicium quum res transit in affectum*; the eyes of judgement are blinded, when the mists of any passions arise; either prejudicating the person for the cause, or the cause for the person.

9. Do justice, *συνταδινῶς*, with humanity, pity and compassion to the person, in the greatest severities against, and justest detestations of their sins; Justice among men, much more among Christians, must have not only *vulnera*, but also *viscera*, bowels as well as blows; Ingenuous Justice (*dolet quoties cogitur esse ferox*) is afflicted when compelled to inflict punishment; and feels the strokes it gives,

con-



## Gods great Demonstrations and Demands.

Hosea 11. 2.

condemning the Judge to *commiseration*, when he condemns others to *miser*; this tenderness or temperance it learns from God, who deplores when he executeth, or *denounceth* his judgements; *his bowels are turned within him*, when he is forced to give over his people to the *destroyers*; hence are his many *forewarnings*, *importunings* and *beseechings* of men to *flye from the wrath to come*; as *why will ye die? &c.* and *How shall I give you over to be as Admah and Zeboim?* how shall I make thee as *Sodom and Gomorah?*

To love Mercy  
Ha. 28. 21.

Secondly, To love *Mercy*; here first the order is *observable*, That *Justice* must first be done before *Mercy*; else it is as very *preposterous* to exclude *Justice* to make way for *Mercy*, as it is *presumptuous* to do unjustly under pretence of shewing *Mercy*.

§. Like the design of some mens cruel charity to get an estate by all injurious ways, in order to do works of charity, or to build an Almshouse, like the giving alms or legacies before we pay our debts.

§. Such Sacrifices are abominable to God; we must not rob the Exchequer of *Justice*, to put into the Corban or *poor mans box* of the sanctuary.

§. 2. We may observe the *emphasis* of the word put to *Mercy*, beyond that is to *Justice*; this must be done as a *work* and task, which is enjoined us; but the other *Mercy*, must be loved and delighted in: *Justice* is *opus necessarium & alienum*, a necessary, but strange and unwelcome work, compared to *Mercy*; in this also we have the precedent of the *divine goodness*; whose *domina*, pleasure and delight



delight is in shewing mercy, where there is any capacity; but his executions of Justice, are as it were a pressure and distress upon him; not that he is not infinitely just to all the extents of Justice, but he is superinfinitely merciful, so as to set even bounds to the infinity of his justice, which as a consuming fire would in a moment have destroyed the whole creation of lapsed sinful natures, if Mercy had not interceded.

2. This Affection of Love is conjoined to Mercy: Mercy must be loved. First, As (*res in se amabilis*) a thing in it self most lovely and desirable, one of the brightest beams of the divine beauty. Seccondly, As that which is most beautiful and comely for mankind, especially the Church of God, and children of their heavenly Father, who are commanded to put on, as *the elect of God, bowels of mercy*: Bowels, as to the inward principle or love of it, and putting them on, as to outward manifestation in good works, which are the royalest robes and richest ornaments of Christians. Col. 3. 12.

3. Love mercy, as that which is most beneficial to our selves and others too; He that shews mercy to others, shews it to his own soul; by way of rebound it returns into his own bosom; Mercy is that which all need, all desire in their distress, all have tasted of, and received from God.

4. Love it in obedience to Gods commands, and in imitation of his divine perfections; among which not any is so commended to us as this; Not be ye wise and strong, and infinite and great, as your heavenly Father, but merciful. What Mat. 5. 48. is put Be ye merciful, is Luk. 6. 26. Be ye perfect, &c. as if (*in una misericordia omnes perfectiones*) this



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one perfection of *mercy* included all.

5. Love mercy (*in augmentum gratiae*) for the advance of all *graces*, for this is the compass or *manure*, which makes the richest soyl of a Christian *soul*; as a man sows mercy liberally, so he shall reap *graces*.

6. Love mercy in *ornamentum religionis Christianae*, the best trial of the *best religion* is, that which abounds most with *mercy*, as the true God, who is *optimus maximus*, is *greatest by his goodness*, and best in his *mercifulness*. The Kings of *Israel* are esteemed *merciful Kings*; as mercy is the most *humane*, so the most *Princely quality*, because the divinest *endowment*. *Cruelty* is one of the highest scandals of Christianity, which makes *Lambs of Lyons*, and tames the fiercest tempers.

2 Kings 20. 31

7. Love mercy (*memor propriae indigentiae & miseriae*) remembering that sin which exposeth thee to misery, and that *necessity* thou halt of Gods *mercy*, yea and the want thou mayst have of *mans*; for no state of *mortality*, is so fixedly happy, but it may be (as *Job* was) the object of *pitty*, which the Tragedies of our times have evidenced in the highest nature; *voluit deus, ut sibi quisq; sit mensura misericordiae*, as St. *Jerom* tels us; they that flow most with mercy, shall be filled most with it.

8. Love mercy (*in spem & Augmentum gloriae*) in order to confirme thy hope, and increase thy reward of Glory, there is no better evidence of a *gracious heart* and an *excellent spirit*, than this *merciful propensity*, even natural men, who have most *humanity*, are least distant from the Kingdom of *heaven*; there wants but faith in Christ, (who is the highest



highest instance, and grand exemplar of divine mercy, to raise up the grosser allayes of *natural softness, compassion and gentleness*, to the pure *Elixir* of that grace of *merciful-mindedness*, which God requires, and which denotes a Divine and *heavenly disposition*; doubtless the *mites of mercy*, which we shew here to others for Christs sake, will be repayed with *Talents* in heaven, nor shall a cup of cold water be *unrewarded*.

3. To walk humbly, the LXX. render it *ἵστασθαι ὑποτακτικῶς τῷ Θεῷ* : to be ready and prepared to go with God, and the *Latin vulg. humiliare se ambulando*; the words imply.

3. To walk humbly with thy God.

1. A freedom and familiarity of *conversation*, which cannot be had unless two are agreed; nor can there be any agreement with God, except where the heart is humble. God *resists the proud*, (*quia congregitur cum deo tanquam hostis ex parte adversa*) who doth not walk with God, but against him, as one that *justles, assaults, encounters, and fights* against him

2. Walking as it is a social and friendly motion, so it is progressive and pallel, in a way of conformity, not contrariety, when we keep pace with God, neither *out-running* his word by a precipitant wantonness, and over-righteousness of our own imaginations, nor yet so lagging behinde as we lose God, nor yet straying to the right or left hand diverticles, of prophanness or superstition, of *despise* or *presumption*, but keeping close with God, who *looks on the proud afar off*, because they are still at distance from him, one way or other.

3. As an humble man is onely fit for Gods



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Psal. 9. 4. 5.  
and 61. 9.

2 Cor. 11. 12.

presence, and company, so the more a man walks with God, the more he will grow humble, when he sees what an inconsiderable nothing himself is, *Nihilo nibilius*, less then nothing; at his very best estate altogether vanity; at his worst onely sin, hell and misery, fit company for none but Devils, and that fatal sentence, *Go ye cursed*; nothing in merits, nothing in graces, nothing in gifts, nothing in duties, *Toti sumus indigentia*, we are altogether defect and emptiness, till grace fills us, and Christ supplies us; we shall easily vanish and disappear as to all self conceit, and pride of heart, when once we *affociate with God*; then Abraham and Job abhor themselves in dust and ashes, (both eminent persons, the one the great Father of the faithful, the other the great pattern of patience) so Jacob, less then the least of Gods mercies; and St. Paul who was not inferiour to the chief Apostles, and laboured more abundantly then any one of them: yet sums up his all in this, *though I am nothing*, esteeming Christ to be all in all to him.

4. Walk humbly (*cum Deo quia Deus, & quia tuus*) because with God, and with thy God; a Son and Subject will know himself best when with a King and Father, who is their own; however they may carry themselves high to others their betters, yet not to those, whose neer relation and high merit command observance. If the thought of Gods excellency doth not abase us in our own eyes, yet the consideration of his condescending to us, to be ours in so many undeserved mercies, and favours, to a transcendency of desert, and unrequitable obligations, this will deplume us, and pull down all high  
imagi-



*imaginations* in us; It is ignorance of God, and distance from him, which make us so conceited of our selves, a spark or star cannot glory in the light of the sun.

5. Especially when we remember (*humilem deum & humiliatum Christum pro nobis*) an humble God, in our *humbled Saviour* for us; the sight and sense of Christ on the *Cross*, for our sakes, will make us ashamed of one *proud thought* or high look, which is not tolerable in any estate, in the greatest gifts and graces, the best endowments, and highest successes, wherein we are but instruments, and seconds, not principals; And in the greatest *afflictions*, when we are (*humiliati*) most humbled and debased by Gods providence, it is very *insupportable* then to *boyl* and *swell* with thoughts of *repining* and *murmuring* against God, as if he injured us, or treated us unworthy of us. No, here to be humble, is to be silent, *Lev 16. 41.* and *submisse* to pray, to *prostrate* at Gods feet, to *accept of the punishment*, and own it as from a Father, who chastiseth us, that we may not be condemned, with the world; humility disarms God, and is a *salve*, *shield* and *cordial*, in the worst estate, which is then best for us when we grow more humble, as *pride* is a moth or curse, that blasts all, even the best we are, injoy or do, *Alienating God* from us, and driving away his good *Spirit*, when it finds us *our own Gods* and *worshippers*. It is but just to leave us to the *heaven of our own fancies*, and to be satisfied with *our own delusions*.

Third General, *Cui*, to whom God shews, and of whom he requires these great lessons and duties; *Thee O man.* So whom this Demonstration and demand is made.

I. To



## Gods great Demonstrations and Demands.

1. To all *mankind in general*, as creatures capable to know good and evil, just and unjust, and accordingly to chuse and do as they are directed from the inward *dictates of right reason*, and those self-convincing principles which are within their own *consciences*.

2. To *thee O man* more especially, who enjoyest the *light of Gods Word* in the *pale and bosom* of the *Church*, where the *righteous precepts* and *merciful commands* of God are more evidently set forth, by laws repeated, by examples multiplied, by *judgements* and *rewards* proportioned to mens works; none here can plead *ignorance* of duty both to God and man.

3. *Thee O man*, in thy particular station, as occasion and power are put into thy hand, whether Jew or Gentile, great or small, rich or poor, Prince or Peasant, Lords or Commons, Priest or people; no man is unconcerned in these *Demonstrations*; to every one God says as *Nathan* did to *David*, *Thou art the man*.

Of Kings and  
Sovereign Ma-  
gistrates.

1st. 2. 15, 16.

4. God requires *Justice, Mercy* and *Humility* of thee *O King*, who sittest on the *throne of Majesty*, who art in *Gods stead*, as his *Vicegerent*, a kind of *mortal Deity*; honored with the name, and vested with the power of God, and much more with the *imitations* of the *divine excellencies* of *Justice* and *Mercy* toward man, as of *Humility* toward God; *Shalt thou reign* because thou *clovest thy self in cedar*, and art compassed about with *strong guards*? Did not thy *Father* do *justice and mercy*, and then it was well with him: He judged the cause of the *poor and needy*, was not this to know me, saith the *Lord*? Thou, even thou



thou, O King art to fear him who is King of Kings and Lord of Lords, higher than the highest; the terror of Tyrants, who pulleth Princes from their seat, and poureth contempt upon all their glory; thy surest policy is true piety, and the best reason of State is this pure Religion and undefiled, even to do Justice, to love Mercy, and walk humbly with that God by whom Kings reign, Whose thrones are not to be established without Justice, Mercy and Humility; Nor can they be injured so much by any as by themselves; their Pride before God, like Nebuchadnezzars and Belshazzars, will abase them; and their oppression of their people, will most oppress themselves at last.

Secondly, Of Thee O wise man, and mighty Counsellor, who art esteemed by others and thy self as a great State Intelligence; digging deep for counsels, and wrapping up thy self in the darkness of thy cloudy projects and designs; thou who gloriest in thy Oracular Policies as Achitophel; and disdainest to be nonplust in thy wisdom, or defeated in thy designs: Of thee the Lord requires to give no counsel but such as is just, nor to decree other than righteous decrees: To agitate nothing in Councils of State and Parliaments by partiality, faction, and oppression, to sinister ends and unjust interests either of Prince or people; because the Lord sitteth among Senators, and will cause a just decree without mercy to be executed upon those who either execute or decree unrighteous and cruel things.

Thirdly, Of Thee O subordinate Judge and Magistrate: O great Lawyer and eloquent Pleader, the Lord

Of Counsellors, &c.

Of Magistrates.



## Gods great Demonstrations and Demands.

Lord requires not to turn Justice into gall, and Judgement to wormwood; not to judge for reward, or pervert the cause of any, either for fear or favour, or for respect of persons; not to make pleadings of Law to be as gins and snares to innocent simplicity, by a fallacious sophistry, and dilatory felony, which robs the Clients purse, as the bushes and brambles do the sheep of his fleece, when he seeks and hopes for shelter from them.

3, No temporal advantage can counterpoise the detriment and danger which unjust and merciless actions bring upon those who willingly offend against the laws of the just and merciful God, and thereby incur eternal damnation, deserving to be beaten with many stripes, because they know the will of God, and do it not. St. Bernards Motto to all judges is, *omnia judicata rejudicabuntur*, what comes short in mans measure, or weight of Justice, shall be made up by Gods eternal recompences.

Of Soldiers  
and men of  
might.

4. Of thee O Soldier; O valiant and mighty man, who hast power in thy hand to save or destroy, to kill poor men, and lay wast fenced Cities, of thee God requires justice and mercy, which must be the measures of War, as well as of Peace; there are (*jura belli*) laws of righteousness and moderation, which God exacts in wars, even defensive, which seem the onely wars that can be just: For sure to make war without some precedent or threatened injury, must needs be very injurious. Not might but right must be looked at, where the lives of men are concerned; justice is not to be measured by the length of thy sword, or the strength of thy Arme,

OR



or the number of thy Soldiers, but by the *Laws* of God, of Nations and of every polity: The Justest war, must not by passionate transports be carried on to unjust, exorbitant, and cruel oppressions, either to *harmless* and *unarmed* people, or to *immoderate demands*, in point of reveng and compensation, much less to build *ambitious Babels*, and *covetous confiscations*, upon others *ruines*; The Soldiers had their *lesson* of *John Baptist*, what to do, when they had so much grace as to ask the *question*, they are not commanded to lay down their Armes, but to do *violence to no man*, &c. Luk. 3 14.

5. Of thee O man, (God requires Justice, mercy and humility) whose prosperity either in *violent* or *injurious ways*, have made thee rich and great, or who increasest thy estate by that, which is not thine in equity and conscience, who makest no scruple of *Extortion*, *rapine*, *racking rents*, *sacrilege*, *oppression*, and *rigorous extortions*; who hast built thy nest on high, and feathered it with the *spoils*, either of thy Neighbours and Tennants, or of Church and State, of the Crown and Crozier, where cheap purchases, witness to your faces, and upbraid both buyers and sellers of the *injustice* of the bargain; thou, even thou, must so repent by making *restitution* of unjust *acquisitions*, as may make thee capable of Gods *pardon*, who will not be mocked by *lame* and crackt titles; nor may be robbed, without making the curse threatned to light on such injurious & presumptuous sinners, who neither fear God nor reverence man; though great, and rich, and many, though Courts and Councils, and Armies, and whole Nations conspire to do *injustly*, yet will God be a swift witness

H



## Gods great Demonstrations and Demands.

witness against them, and bring his Justice upon them.

O Ministers of  
the Church

6. Of thee O godly gull, and holy cheat, who pleadest an hypocritical *nonplus*, and a state necessity of doing somthings, both *injust* and *cruel*, in order to do good, to *advance Justice*, to *glorifie God*, to *reform Church and State*, as if the *reasons* and *interests* of both *Religion and Justice* did sometimes want *unjust proceedings*, (as pills to keep them in health) which *Aristides* pleaded by way of *Irony*, to those who impatient of exact *Justice*, forced him sometimes to deviate from it, by their *popular peevishness*; he told them he did it (*ἵνα τὸν ἑαυτοῦ νόμον, ὡς πολλὰς ἰατρικὰς ἀδικίας ἀποιῇ*) in order to the public good: God will discover these impudent fallacies, and so punish the *presumption* of doing evil, that good may come thereby, that all men shall hear and fear, and confess *there is a God that judgeth the earth*, when they shall see vengeance to overtake these men, and the iniquity of their heels to compass them about.

7. Better to follow Gods counsel by doing Justice, though we perish with *Lazarus* on a dung-hill, and suffer the last strokes of *humane Justice* in this world, than to fall under Gods *eternal* and *inexcrable Justice*, which will strip thee of all the goods thou gettest, and bring upon thee *infinitely more evil* than that, which by unjust and wicked means thou soughtest to escape; there is no necessity (*scelera sceleribus tueri*) to make *evil deeds* good by doing worser; it is the Devils hardning Maxim to damn souls by *desperation*; as if a thief should plead it necessary to kill that man whom he hath robbed,



## Gods great Demonstrations and Demands.

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bed, lest he be pursued and taken by him.

7. Of thee, O *Minister of the Church and Pastor of souls*, God requires, first to do justice to thy brother of the same tribe and calling, by not intruding thy self into his *work*, against *right* and *reason* and law, that thou mayst have a plea or pretence to the profits of his living, and so thou mayst feed thy self by *feeding anothers flock* against his will; when Justice requires us not onely to eat our own bread, but to do our own business, and not ( *ἀλλοτριεμπορεύειν* ) to Vsurp on anothers either emolument or employment, which they are able and willing to performe.

Of the glosing  
Hypocrites.

Of thee, O *Church-man*, great & small God requires this Justice, to God, to Christ, to the Church, to peoples souls, to the holy word and worship of God, to the truth of Doctrine, to the solemnity of his service, to the necessity of mens souls, by feeding them with *wholesome food*, by giving them their *portion in due season*, by not denying the children their *bread*, for fear of dogs eating it, by administering the blessed *Sacraments* duly and reverently, according as the Church, in which thou serveest, hath appointed thee, not setting up and urging thy own fancies and *whimsies*, thy novel *inventions* and *schismatical partialities*, thy *humane traditions*, and *unauthentick* because *uncatholick observations*, instead of *Christs institutions*, not so shy and startling at the shadow of some decent and innocent *rites* or circumstances and *ceremonies* in religion, as to fly from the *unity, order, harmony* and *authority* of the whole *Church*, by a supercilious, unjust and merciless severity, which favors too much of pride,



and self conceit, hereby shaking and overthrowing the faith of many poor souls, who are ignorant, weak and instable, by the *perturbations* thy pragmatique and popular activity gives them.

Of the whole  
Nation.

8. Lastly of thee, O *whole Palestina*, O *Church* and *State*, O my native *County*, and *Nation*, both in thy latitude and diffusion, and in thy *Parliamentary Epitome*, or representation; of thee the Lord requires not only to do *justice*, but to shew mercy there, where is the cryingest injustice and cruelty in the world; There is a voyce from abroad and at home, which crys (*Oro miserere laborum Tantorum, miserere animi non digna ferentis*) O do not approve, confirm or adopt that pride, injustice and cruelty of some sons of *Belial*, who lifted up themselves above all that is called God; all *Laws* of God and man, all duty to their betters and Superiors.

9. If what hath been done in this sorely afflicted and abused nation, with expence of so much blood and treasures, with so much *terror and extravagancy*, be well and worthily done; it will be an act of your Justice to assert it, and of your Mercy, to absolve other of us poor scrupulous souls of those scruples of conscience which we have; of those fears and jealousies, lest the Nation lying under so great *sins*, maybe exposed to Gods sorest judgements, even to an utter vastation.

10. But if it appear to your *wisdom*, piety, Justice and Mercy, to have been a *violent* and *unparalleld* method of *presumptuous wickedness*, of unjust cruelty, and most cruel injustice; in which was neither *matter* nor *form* essential of Justice, under the formality of high justice; if men have killed and co-  
sened



sened, and taken possession, even the spoil and price of blood: I doubt not but you will so far remember Gods Demonstrations and demands, as to do Justice to God, to your Country, to your Laws, to your Superior, to Sovereign power, to the whole Nation, and to all mankind, as to testify a just abhorrence and perfect detestation of those things, to which as you would not have been Fathers, so I beleive you will not be Godfathers. It is an usual saying among Statists to excuse their excentricities and deviations, from the exact rules of justice (*Nullum magnum exemplum justitiæ sive aliqua injustitia*; I am sure we have known *magnum exemplum injustitiæ sine aliqua justitia*; a transcendent injustice, which had not any grains of justice in it) in the vindication of which, I do not so urge the rigor of justice, as not to require also such temperament of mercy, as may distinguish between the flower and the bran, the vile and precious, the pertinacious and penitent; such as sinned with malicious wickedness, with an high hand, and those that were only carried down the rapid torrent and strong delusions of times.

§. There is yet one instance of doing justice and shewing Mercy to the whole Nation, which I cannot but recommend to my Country, and to you the Fathers of our families, and heads of our Tribes; which is in reference to the souls of many poor people, that in a land of plenty they may not be famished, for want of able and industrious Preachers, which cannot be had or expected (whatever verbal severities are pretended of Reformation, of Religion, and propagation of the Gospel) unless there



*Gods great Demonstrations and Demands.*

there be some way found, by the wisdom, piety, honor and bounty of the Nation, of Prince, Parliament and People, for the competent maintenance of such Ministers as may do the *work of God*, and take care of *mens souls*: with what Justice or Mercy can you exact a full tale of bricks from poor Ministers when they have no straw? Alas, when shall the scandal of livings not worth fifty, or thirty, or twenty pounds a year be taken away by the generosity, justice, liberality and mercy of England? How many years tax, how much treasure hath been spent, to maintain Soldiers and a war, of which the publick hath no fruit but those of tears, oppression and repentance; me thinks it should not seem much to allow one years tax to be gathered in some convenient time, by which to begin a banck or treasury (*an erarium sacrum*) for the making some augmentations and purchases of Improvements to poor livings: One good foundation laid for so great and good a work, many other superstructures would easily be added by the piety, wisdom and charity either of the publick or of the private and well-disposed persons.

§. If this may not be put upon the account of Justice to be done to the Church and Clergy of England in compensation of the many diminutions, depredations and indignities, which they have of late, or long since sustained, by the policies, powers or superstitions of later times; yet I beseech you look upon it as a signal and eminent act of Mercy, for which thousands of poor people in the Countries (*who perish for want of knowledge, having no Prophet nor seer among them*) will bless God and you to many generations.

§. And



## Gods great Demonstrations and Demands.

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5. And since God hath by a most miraculous *re- turn* of mercy, brought you thus far to the morn- ing of *your redemption* from civil slavery and op- pression, where *we were under Chams curse* to be servants of servants: O bethink your selves, whe- ther it be not worthy of your munificent piety and gratitude to offer some oblation of thankfulness as a *peace-offering* and Eucharistical monument to God and his Church; but I may not so far distrust your *nobleness*, as to urge you too far in this thing, which is so much its own Orator, and wherein many thousands both Ministers and people are silently and humbly importune for your favour in so great a concern of Church and State, yea of mens souls eternal welfare.

The Fourth and last *General Head* is (*τὸ πῶς*) the manner of Gods *shewing* and *requiring* these duties of all sorts of men, in all occasions, times, in all dealings and administrations, in the *whole tenure* of *their conversation*, to God and men, civil and re- ligious.

4. The man-  
ner of Gods  
Demonstra-  
ti<sup>g</sup>.

I formerly gave an *account* of this, which will excuse me if I here briefly insist on some main heads only.

1. God hath shewed it to mankind (*in principiis internis*) in those *inward principles* of right Reason, and that standard of Justice which is set up in each mans *own heart*, besides the *Chancery of Mercy*; both which he cannot but desire in his *own case*; yea he expects and *exact's humility*, reverence and submits respect from those that are his descendents and in- feriors, especially if *many ways* obliged to him, by undeserved favours; so as *every mans case is to- ward God*.

2. Pra-



## Gods great Demonstrations and Demands.

2. *Præceptis scripturæ*, by the Letters pattents of the holy *Scriptures*, whereof no man in the light of Religion *which shines* in the *Church* can without sin be ignorant; because no lessons are easier to be learned, and set out in greater *characters*, or text letters, both of the ten *Commandments* and the *Gospel*, than these three of *Justice*, *Mercy* and *Humility*. Nor is any man meet to learn or observe the more abstruse *mysteries* of *Christianity*, who doth not first apply to these *plain morals* of *humanity*, and native *Divinity*; in which instructions who so profited most among the *Jews* or *Gentiles*, and lived accordingly, were most capable vessels of Gods *Mercies*, although they had not such an explicate faith in the *Messias*, as we *Christians* are now obliged to, as a condition of the *Evangelical Covenant*.

3. God hath shewed us these demonstrations, *magnis exemplaribus, & exemplis*; by the greatest exemplars of *holy men* in all degrees; in the best of *Kings*, and vvifest of *Counsellors*, yea in his blessed self and his *Son our Lord Jesus Christ*, in whom *Justice was satisfied*, *Mercy Magnified*, and *Humility* most exalted for *mans imitation*; To these are added the great *examples* of his *Judgements* on those whose exorbitant *lusts* and *passions*, forgetting God and themselves, presumed to do beyond these *bounds* and *prescriptions*, which the *Divine Justice* and *Mercy* had set to mankind; running out to *violence* and *cruelty*, in order to gratifie their pride: On the other side, God hath by many  *blessings* on *Prince* and *People*; manifested his approbation of their *ways*, when conform to those grand *Precepts*, which suppress first all private extravagancies



travagancies by humility, and all publick oppressions by justice, mixed *with mercy*; no man that is humble can be unhappy, nor any people or Prince miserable, who keepe to *Justice* and mercy, except in *martyrly cases* for trial of their *faith*, *patience*, and *constancy*, which are found most in those (if not onely) who are most endued with *principles*, and wonted, as to *Justice*, so to the practice of mercy, and *humility*.

¶ Lastly God hath shewed and *required* these things (*cum gravi interminatione pœnæ*) not *lightly* and *arbitrarily*, but with great *earnestness*, and frequent *obtestation*, threatening *punishment*, answerable to the *neglect*, and executing vengeance on the *presumptuous*, nor are they Laws of (*iniquitatis signum*) *diurnal* justice, to day *loyalty*, to morrow *Treason*, this week lawful and just, next week illegal and unjust, like a *Lesbian rule*, but they are *standards*, fixed in Gods immutable *Justice*, mercy, and *excellent Majesty*, which no men at any time may dispense, withall, nor can they be dispensed with, as to Gods judgments, if they break them.

¶ But it is now time for me to releive your *attention* with the variety of my *successors* paines; onely I crave your Christian patience so far, as to give me leave, to make some such improvement of this Text, as the *grand* occasion and present *solemnity* do require.

¶ You are all this day, as the *Representatives* of <sup>Application</sup> the *Commons* of this Nation met before the Lord, <sup>or Vice.</sup> to *fast* and *pray*, to *humble* and *afflict* your souls, to confess your sins, and the sins of your people, among which none are more crying to heaven for vengeance, then the want of *Justice*, mercy, and



humility ; for *pride, ambition, covetousness, cruelty,* and *oppression*, the land hath mourned these many years ; and the more *deploredly*, because it hath suffered by all these *pests of Church and State*, under the name and *pretensions* of *humility, sanctity, liberty* and *equity*. It was a small matter for us to be miserable by the *insolency* of some men ; but we were *commanded*, by their hypocritical and cruel mocking to beleive our selves to be an happy, and *free people* ; in a glorious and reformed way of Religion, laws and liberties.

¶ It is a saying of that great Orator, as acute as true (*Totius injustitie nulla est capitalior, quam eorum, qui quum maximè fallunt, ita tamen agunt, ut viri boni videantur.*) No men are more *criminally unjust*, than those, who when they most deceive and oppress, yet then boast of their *justice* and *piety*.

¶ What have been the effects of some mens *justice*, mercy and *humility*, all the English, yea British world hath seen, and your selves have felt ; to whom have some mens factious and *Phanatick humors* shewed any tokens of these vertues, except to themselves, and their complices ? to others who are persons far more *righteous* then themselves, their very mercies have been *cruel*, and their highest justice the highest injuries to the *publique* ; indeed it is of the Lords mercys that we have not been all consumed ; that a remnant is escaped to see the Salvation of the Lord, in the land of the living. O with what pride, petulancy, haughtiness and disdain, have, *mean* men and *vile persons* carried themselves against the honorable, far their *bettters* and *superiors*, yea against the whole *honor* and *Majesty* of this



this Nation ! how have we seen servants riding on *horseback*, and *Princes* going on foot ! this is their humility; they have flattered both Prince and People in their sore distresses, as if they would relieve them, when they proved at last Physitians of no value, miserable comforters, very severe exactors, and tragical destroyers; This is their mercy; They have subverted all law, order, and government, troubled the fountaines, cut off the conduits, and inverted all the course of civil Justice, and ecclesiastical authority, as well as unity; this is their Justice.

§. Can a Nation be sick of its *health*, and weary of its happiness, or thus dayly and bitterly complain, if it injoyed such a glorious state of Justice; and mercy, by the humility and sanctity of its *Governours*, as some have pretended? Why doth the whole land cry out of *burthens* and *bloodshed*, of its *oppressors* and exactors, of its endless troubles and terrors? if our estate were so settled and blessed, as some men have told us, why, as *Dromedaries*, do they every month so traverse their *ways*, destroying what they build, and building what they destroy, like so many foolish builders ! it is strange, that neither these *Baalams* nor their asses which *carry* them, in the ways, and after vvages of *iniquity*, can yet see the Angel of the Lord, vvith a dravvn sword, stopping their vvay; all lavvs of God and man, all good mens votes, and prayers, are against their madness, pride, presumption, cruelty, hypocrity and injustice, by vvich they have brought shame and dishonour, a blot and great reproach, upon the nation and the *reformed Religion*.



*Gods great Demonstrations and Demands.*

Iosh. 7. 13.

§. You have enough to do (*honorable and worthy*) to undo vvhhat some men have done amiss, to rectifie their crookedness, to bring to the *standard of Justice and rule of mercy*, vvhhat their injurious cruelty and vvanon vvickedness have perverted and distracted, as their pride, *ambition*, and *various lusts* have driven them.

§. Your vvork is not only as *Josuah*, to fall down *before the Lord*, as ye do this day, but to *Arise* and to do *the work of God*, of the *Church*, and of the *State*, vvith justice, mercy and humility; For if you still fast *for strife and oppression*, to smite vvith the fist of *wickedness*, and to bind heavy burdens on us, you vvill be found *mockers of God* as others have been, your prayers vvill be turned into sin, and your counsels vvill turn to confusion.

§. The *appeals* and *petitions* of all honest-minded people (*next God*) are to your prudence, justice and charity, that you vvould judge betvveen the *daughter of your people*, and her shameless ravishers, her cruel vvounders, and endless oppressors.

§. Three antient and sometimes flourishing Kingdomes, and the adjacent *Dominions* call to you for mercy, and you cannot shevv them greater mercy, then to do them justice, in restoring them to their former happy governments, and excellent constitutions.

§. All estates of Soveranity, Nobility, Gentry, Clergy, Commonalty call upon you for *justice* and *mercy*; so the poor and rich, the City and Country, so God himself, and your Saviour, so true Religion and its novv so deformed Reformation, so your ovvn and your posterities interests, do  
dayly



daily importune ; it vwill be your justice and mercy to them all and us, not to bring upon all our heads the guilt of that innocent blood , which the cruelty, pride and injustice of some men have shed, even the blood of War in a time of peace , and after a long Treaty, When God makes inquisition for this blood , let him not find it, and avenge it upon you and your Children, by your not expiating, deprecating and detesting of that sin, with infinite horror and abhorrence ; to leave it unexamined and unpunished is every day to contract the guilt of a new regicide.

§. The Sovereign fountain of honor, civil power, and secular authority in Church and State, calls for, and expects your Justice, where it hath been injured ; your Mercy, where unrelieved ; your humble subjection, where duly established.

§. The *House of Peers* cannot but own your Justice, Modesty and Humility , in removing those obstructions which some mens pride and injurious insolency had for many years put in the way of that House, which was ever one of the highest points of this Kingdoms Wisdom, Honor, stability and happiness.

§. The *House of Commons* also, and whatever becomes the dignity and freedom of a Parliament of *England*, calls to your Justice and Mercy, to redeem that almost sacred *Senate* (than which in its full constitution, the world had not any thing more august and venerable ; when Lords Spiritual and Temporal, when the Gentry and Commons, all concurred to advance next the glory of God, the majesty of this Empire, and the Throne of its

Soye-



## Gods great Demonstrations and Demands.

Sovereign;) to redeem this (I say) from those abominable desolations of tumultuary and military insolencies which for many years have made that house a Charnel house, or a kind of *Augean* stable, full of all faction, fury and and fanatick filthiness.

§. Our *Church* and *Religion*, our *Bishops* and *Presbyters*, our *Ministers* and *Ministry*, all call to your Justice and Mercy to redeem them from popular dependencies, from vulgar impudence and usurpation; at least to relieve them from those *Harpies* which have driven them to, and defiled them with so many shameful disorders, divisions and distractions unbecoming men, much more Christians and Ministers, who are pretenders to Reformation.

§. The famous *Universities*, and all *Nurseries* of good *literature* implore your Justice and Mercy, to defend these eyes of the Nation, from those *birds of prey*, foreign and domestick vultures, which hope when these are pulled out, to seize upon the *blind* and *deformed Nation*, with greater freedom of *Romish Superstition*, and *fanatick Usurpation*, who gape to devour all that is left of the civil or sacred patrimony, of Gods, or the Kings, the Churches or the Crowns portion.

§. We have once again (by Gods wonderful mercy, and his blessing upon *one great heroick and steady soul*) got the wind of the *Jesuitick*, *Anabaptistick* and *fanatick designs*, who have abused us with their long wiles; O lose not the advantages which God hath given you to bring your Church and Country into a fair and *happy haven*, after so many tempests and agitations of infinite loss and hazard.

§. There



5. There are many holy Duties, and *Christian Rites* which call for your Justice and Mercy; the two blessed *Sacraments* which have a long time been either wholly despised, or prophanely abused, or very partially used; The *Lords Prayer* also, the *Ten Commandments* and the *Creed*, all sacred and wholesom forms, of excellent use to the people of *Christs flock*, but despised and neglected by some of their *supercilious Pastors*, to the great detriment of true Religion and abatement of piety; these expect your exemplary Justice, to restore them to their primitive and *Catholick honor*, which will be a mercy to the whole Nation, which by extemporary *novelties* and *crude varieties* in Religion, hath been wholly deprived of all those pristine forms of *liturgical devotions* by which the generality of Christians were best informed and most affected, as to the grand *fundamentals* of Religion; Sure it is but the effect of crafty or crazy brains, to deny us all use of *Our Father* in English, because we gave over the *Pater nosters*, the *Ave Maries*, and other prayers which were in Latin, and so of little use to the vulgar. It was once thought a blessing to have prayers and holy duties in a language which people understood; Now tis a *seraphick stratagem* of Satan to make people forget those things which they could easiest remember and best understand.

6. Lastly, There are many prevalent and *epidemical sins* of *Sacrilege*, *Prophaness*, *irreverence*, *Perjury*, *rash swearing*, *Duelling*, *Uncleanness* and all *manner of licentious discoveries of Atheism* and *irreligion* which call for your Justice to suppress them, for they are the cruellest enemies of Church and State.

If



Conclusion.

If you will (indeed) do *Justice*, love *Mercy*, and walk humbly with your God ; if you will shew loving kindness and sense of honor to your Country, resolve upon all those dispensations, restitutions, and exertations of Justice and Mercy, which are before you : Which you will best do if you

1. Be pleased so to fix our Laws, yea our legislative and Sovereign authority, so that we may be no more tossed too and fro with every wind of mens ambitious fancies ; *qui malunt leges quam mores mutare*, who had rather change our good laws, than mend their own ill manners.

2. To remove all obstructions which are inward in your own souls, and outward in other mens passions or actions, by which either Justice or Mercy are most hindred of their free course.

3. If you listen not to that wicked maxim of the Devils politicks, *Fieri non debuit, factum valet*, as if evil actions did call for perseverance not repentance. *Nullum tempus occurrit Justitiæ*, no time or fact must prescribe against justice, truth, God and the Church.

4. When you have undone by justice what hath been done by injustice, to the undoing of Church and State, Prince and People ; Then will mercy be seasonable, by acts of such amnesty, pardon, and oblivion, as may rather compose than irritate the spirits of men ; *præstat motos componere fluctus*.

5. If you needed (which I hope you do not) any motives to these great indeavours and discoveries of justice and mercy, it is no small one which the Platonists observe, as to the difference between just and



and unjust, the good and evil men, which is as great as between light and darkness, order and confusion, men and beasts, good and bad Angels, as between a King and a Tyrant, God and the Devil. God is the first *fountain* and grand *example* of justice and mercy, as the Devil is of injuriousness and cruelty.

6. If you inquire *Cui bono*? what their reward shall be? First the conscience of well doing, and this to your Country and in its greatest *distresses*; Next, you shall have that reward of *lasting honour*, and *renown*, by which your names, as repairers of our breaches, shall be *embalmed* in the love of their Country, and *transmitted* with a sweet *resentment* to all posterity; where as the names of proud and cruel *oppressors*, shall rot and perish like their *own dung*; the bloodthirsty and deceitful men shall not live out half their dayes; not only, as to those *dies naturales*; but as to those *dies civiles*, which preserve the living fame of worthy men to many generations as blessed; he is but short-lived whose *infamy* only survives; as the *damned* in hell, are counted *dead*, because they only live to shame and torment.

7. As for your *direction* what and how to do *excellent* things, you need not search *Achitophels* braines, or rake the skull of *Matchiavel*; you need not call up the *Ghost* of *Richelieu*, or conjure up those subtil spirits of *Government*, which may tell you the *Adyta imperii*, & *arcana principum*, the depths, mysteries, intrigoes, and riddles of State; you need not listen any longer to those Seraphick *Syrens*, and Phanatick Counsellors, who under



the title of Gods cause and the Saints interest, which I know not what blessed *projects* or gainful godliness, had made a *shift to undo* all, but themselves, yea and themselves too, as to all sence of justice, or mercy, or honor, or conscience of modesty or humility; You need not advise with *flesh and blood*, with humane passions and lusts (*facilis & parata est ad virtutem via*,) the *counsel of God is at hand*, (*ὁδὸς τοῦ θεοῦ ἐγγύς*) you cannot easily miscarry by following his *wisdome* in justice, mercy and humility; however, you had better perish in Gods way, as to *temporal* effects, then prosper for a season in the Devils, which must end in *endlesse infelicities*.

§. There can no better course be followed in civil justice, than that which was given by the *Oracle* to the *Sicilian Pyrates*, when afflicted by the plague, after they had gotten much booty, they enquired What they should do to be releived? Answer was given in these letters; *R. A. S. P. P.* which some cunning man *interpreted*, to import by the *Acrostick* letters, thus much, *Reddite Aliena, S'ultis Possidere Propria*, Restore to others what is theirs, if you hope to preserve to your selves your *own*; else your common weal will be but a common wo.

§. There is neither darkness in your way of justice and mercy, nor will there be much *difficulty*. God hath and will remove mountains of malice, hypocrisie and injustice before you, yea he hath prepared the vway for you by levelling the levelers, and confounding the confounders of all things civil and sacred. His vvord and the lavvs of the Land vvill tell you vvhat is to be done, *State super vias antiquas & bonas*, stand and enquire for the good  
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## *Gods great Demonstrations and Demands.*

*old ways and walk therein, that you and we may find that rest, vvhich hath been a long time and ever vvill be denyed us, in any of those fanta- stick and novel models vvhich make religion a nurse of rebellion, pretend that the Kingdome of Iesus Christ vvill indure no temporal Christi- an Kingdome except such as they may rule and raign in.*

§. But you have not so *learned Christ*; neither his *law*, nor his *Gospel* suggest any such unjust and cruel *counsels*, nor do they favour any violent and rebel- lious *designes*. Do (as I believe you will) what be- comes your duty to God and man, your love to your *Country*, your respect to true Religion, and your care of your posterity, and no doubt God will be with you, both to strengthen your hands, and to make your faces to shine with that glory in this life, which is the first, but least recompense of just and honorable actions, and also with that eternal glory, which is the purchase of Christs blood, and the *honorary* recompense of God, to all that in the way of well doing seek for honor and immortality; to which the Lord bring you and all his Church, for Iesus Christ his sake, to whom with the Father and the blessed Spirit be all glory and honour now and ever, *Amen.*

*FINIS.*